

# THE DHARAM SHAstra

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## **THE DHARAM SHAstra**

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# TABLE OF CONTENTS.

*Vyasa Samhitā*

SUBJECTS	SLOKAS	PAGE
CHAPTER I.—The various castes, orders and rites ... ... ...	1—41	501
CHAPTER II.—The order of the house- holders: marriage: Duties of hus- band and wife ... ... ...	1—56	507
CHAPTER III.—The various rites of a house-holder ... ... ...	1—73	515
CHAPTER IV.—The merits of a dutiful house-holder ... ... ...	1—4	525
Sin of theft and coveting others' wives and riches ... ... ...	5	525
Merit of Hospitality .. ...	6—9	525
Pre-eminence of Brahmanas ...	10—12	526
Merit of self-control ... ...	13—14	526
Virtue of Charity ... ...	15—40	527
Superiority of Brahmanas ...	41—57	529
Pre-eminence of a charitable man ...	58—59	531
A really heroic and wise man ...	60	532
Rules for making gifts ... ...	61—63	532
Rules about taking boiled rice and food. ... ... ...	64—71	532

# VYĀSA SAMHITA'

## CHAPTER I.

THE HOLY SAGES (*Munis*) approached that repository of penitential sanctity, *Vēda Vyasa*, who was blissfully seated in his hermitage at Benares, and asked him questions regarding the duties of the members of different social orders (*Varṇas*). (1)

He of excellent memory having been thus interrogated by (other holy sages) recollects the *Smritis* as propounded in the *Vēdas*; and complacently said, hear, O *Munis*! (2)

Religious rites inculcated in the *Vēdas* should be practised in countries where black antelopes are found to roam about in nature. (3)

In matters of discrepancy between the *S'rutis*, *Smritis*, and *Purāṇas*, the former should be held as decisive, whereas the *Smritis* should have preference in all topics where there would be a difference of opinion between them and the *Purāṇas*. (4)

The term "twice-born" denotes the Brāhmaṇas, Kshatriyas, and Vaishyas. Only these three orders are entitled to practise religious rites propounded in the *S'rutis*, *Smritis* and *Purāṇas* in exclusion of all other castes. (5)

The fourth order is the Sudra, hence the S'udras, are entitled to practise religious rites, but they are not privileged to recite any Vedic *Mantra*, nor to pronounce the terms *Svāha*, *Svadhā* and *Vashat*. (6)

The daughter of a Bráhmaṇa, duly wedded to a Bráhmaṇa, is called a *Vipravinna*. All religious rites and ceremonies such as, postnatal rites, etc., should be done unto the male child of a *Vipravinna* according to the regulations laid down in respect of a Bráhmaṇa; those unto the male child of a Bráhmaṇa by a Kshatriya wife (*Kshatra-vinna*) should be done in the manner of a Kshatriya; while those unto the son of a Bráhmaṇa by his lawfully married S'udra wife in the manner of a S'udra. (7)

All religious rites should be done unto a male child begot by a Bráhmaṇa or a Kshatriya on his married Vaishya wife in the manner of a Vaishya, while those unto the son of a S'udra mother, under the circumstance should be done in the manner of a S'udra. A son begot by a man of inferior caste on a woman of superior caste is worse than a S'udra. (8)

A son begot by a S'udra on a Bráhmaṇa girl should be considered as a *Chandāla*. Such a son is debarred from practising any religious rite. There are three kinds of *Chandālas*. To the first kind or order belong the sons begotten on unmarried girls. To the second order belong the sons begot by persons on wives belonging to their own *Gotras*. (9)

To the third kind belong the sons begotten by S'udra fathers on mothers who are Bráhmanis. Vardhakis (carpenters), Nápitas (barbers), Gopas (milkmen), Ashapas, Kumbhakáras (potters), Vanik (traders), Káyasthas (Userers), Málákáras (flower-men), Varatas, Medas, Chandálas, Dásas, Shvapâchas, Kolas and beefeaters belong to the lowest castes of men. Even a conversation with a person of any of these castes should

be expiated by an ablution and a sight of the sun. (10—12).

The rites of *Garbhādhánam* (religious rites performed for the conception of one's wife), *Pumsavanam* (religious rites performed for the causation of the birth of a male child), *Simantonnayanam* (described below), *Játakarma* (post-natal rites), *Nāmakaranaṇam* (rite of first nomenclature), *Nishkramanam* (formal taking out of the child in the open), *Annaprāshanam* (ceremony of first feeding the child with boiled rice), *Vapanam* (ceremony of tonsure), *Karṇavéda* (ceremony of perforating the child's ear-lobes), *Vratádésha* (the ceremony of investiture with the holy thread), *Védārambha* (ceremonial commencement of the study of the Védas), *Kes'añtam* (ceremony of cutting the child's hair), *Snānam* (ceremonial ablution), *Vivāhāgni-parigraha* (the ceremony of lighting up the nuptial fire which is kept burning ever afterwards), *Tretágni-samgraha* (the ceremony of kindling the three different kinds of fire known as *Dakshiṇagnih*, *Gáṛhapatyāgnih*, and *A'havaṇiyágnih* which are kept burning till the death of the lighter), are the sixteen purificatory rites ordained to be performed in the case of a Bráhmaṇa in the scriptures.\* (13—15)

The recitation of any *Mantra* by a woman is prohibited in the ten ceremonies commencing with the *Játakarma* and ending with the *Karṇavéda*; but she is privileged to recite *Mantras* in connection with the celebration of her marriage ceremony. These ten rites should be done unto the S'udras without any *Mantras* whatsoever. (16)

\* The number is reduced to ten in the case of a Brahmana who is not a custodian of the sacred fire. Tr.

The rite of *Garbhādhánam* should be done unto one's wife on the first appearance of her menses; the rite of *Puṁsavanam* in the third month of her first pregnancy; and the rite of *Simantonnayanam* (the ceremony of the parting of the hair), during the eighth month of gestation. The rite of *Játakarma* should be done unto a child on the sixth day of its birth; the rite of *Námakaranam*, on the eleventh day; and the rite of *Nishkramanam* in the fourth month of its birth. (17)

The rite of *Annaprásanam* should be done unto it in the eleventh month; and the ceremony of tonsure according to the custom of its father's family (but before it completes the third year of its age). After the ceremony of tonsure that of *Karnavédha* should be done unto a child. (18)

The son of a Brāhmaṇa should be invested with the holy thread at the eighth year of his age reckoned from the period of his inter-uterine life. Similarly, the investiture with the holy thread in the case of a Kshatriya or Vaishya child should be made at the eleventh and twelfth year respectively (19).

Sons of Brāhmaṇás, Kshatrivas, and Vaishyas not invested with the holy thread after having respectively attained the ages of fifteen years and two months twenty-one years and two months, and twenty-three years and two months, become deprived of the right of investiture and studying the *Védas*. They are called *Vrātyas*. Such children should expiate their guilt by performing a *Vratyastoma* sacrifice. (20)

Brāhmaṇás, Kshatriyas, and Vaishyas are called the twice-born. Their first births take place when they are delivered of their mother's womb; their second

when they duly accept the *Gāyatri Mantra* from their preceptors. (21)

Thus made twice-born, and free from all other faults, they become entitled to study the *Vēdas*, *Smṛitis*, and *Purāṇas*. (22)

Having been duly invested with the holy thread, they should reside in the houses of their preceptors, observing perfect celibacy, wearing the girdle, girdle-cloth, holy thread, and using the staff and deer-skin. (23)

On an auspicious day, and having obtained the permission of their preceptors, they should cast oblations into the sacred fire, and commence the study of the *Vēdas* by reciting the *Omkāra* and the *Gāyatri* (24)

A twice-born (pupil) should study the *Dharma S'astras* under the guidance of his preceptor for learning the rules of decorum and cleanliness (both mental and physical), and do whatever is beneficial to his master. (25)

Then having made obeisance to the elders, he should sit beside his preceptor, constantly exert his best for the furtherance of his studies, and do nothing else than what is beneficial to him (preceptor. (26)

Even having been reprimanded by his preceptor, he should not make any reply in retort, nor go away even when driven away by the former. (27)

Living a life of perfect celibacy, he should renounce all hatred, envy, malice, idle glances at the sun, singing, dancing, intoxication (lit : insanity) calumny, personal decorations, application of collyrium along the eyelids, contemplation of himself in the mirror, smearing the body with scented unguents, use of sandal pastes or garlands of flowers, idle strolls, and discontent (28—29)

A little after midday, and with the permission of his preceptor, he should ungreedily ask for alms of men of good conduct and regulated habits (*Niyama*), and having obtained the alms, he should instantly retire therefrom, considering the articles of gift as riches. (30)

Having performed the midday rites, he should take his meal with the permission of his preceptor. He should not take only cooked rice, nor that which is the residue of another's meal. At the close of his meal he should rinse his mouth with water. (31)

Even while in distress, the acceptance of any wealth excepting the alms is prohibited. He may dine in connection with a *Pitri S'râddha* if thereto invited by a person without any disqualification, and if his preceptor approves it. (32)

A single meal, which is not incompatible with the spirit of *Brahmacharyam* is what is enjoined to be taken by him (the student), every day. Having partaken of it, he should wait upon his preceptor. Then having cast twigs of sacred trees (*Samid*) into the sacrificial fire, he should attend to his preceptor's comforts. In the night, and with the permission of his teacher, he should lie down in a recumbent posture, after the former had been comfortably laid in bed. (33—35)

A *Brahmachârin* should thus daily practise his vow until the completion of his study of the *Vedas*; he should devote himself to the good of his master, be sweet of speech and devout in spirit. (36)

The twice-born one, who studies the *Vedas* in this manner, becomes capable of (effectively) cursing or granting boon to other persons, and lives in the same region with the Rishis, after death. (37)

Milk, wine, honey, and clarified butter are the articles which the gods are fond of. He should constantly study the *Vēdas* except on the interdicted days. On such days their other collateral subjects should be studied with the preceptor's permission. (38)

An infringement of the preceptor's order makes all studies of the *Vēdas* abortive. Hence, one should study them in a submissive spirit. Even a little study of the *Vēdas* stands their twice-born reader in good stead both in this world and the next. (39)

The ritualistic (*Naishthika*) *Brahmachārin*, who practises this vow from his *Upanayana* (investiture with the holy thread) till death, attains to Brahma. (40)

The twice-born one, who practises this vow for thirty-six years, is called a *Upākurvanak*. At the close of this *Vrata*, the vowist should shave his head. Thus having finished the study of all the *Vēdas* or of any part thereof, he (the student) should give honorarium to his preceptor (*Dākhinā*) after having obtained his permission thereto, and bathe thereafter (41)

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## CHAPTER II.

At the close of such Vedic studies, and having performed the rite of *Avabhritha* ablution (*lit.*—ceremony of ablution at the completion of a principal sacrifice) a twice-born one, wishing to be a house-holder, should seek the hands of a girl of unimpeachable birth and family. (1)

The daughter of an erudite father of good conduct and having sons of his own loins, and born of a famil

free from all blemishes or any contagious or hereditary disease, and not plighted for money to any other bridegroom before, and not of the same *Prabara* and *Gotra* with him, nor related to him as a *Sapinda* in his father's or mothers side and belonging to his own *varna* and social order, slender, of auspicious signs; clad in silken garments, and not above eight years of age,\* and whose paternal ancestors to the tenth degree in the ascending line were all men of renown; should be solemnly wedded by a (twice-born) according to religious rites, if preferred in marriage. (2—4)

A daughter should be given in marriage to a (twice-born) one, befitting her family in respect of learning, birth, etc., and suited to her in years; according to the rites of a Brahma marriage, or according to any other regulation where the former would not avail. (5)

Her father, grand-father, brother, uncle, cognates and mother are successively entitled to give away a girl in marriage. In the absence of a father, a grand-father will formally give her away, and so on, in the order of enumeration. The bride can herself give her away in the absence of any of these relations. 6)

The sin incidental to (an act of) procuring abortion (lit: destruction of the foetus) is committed, if through the negligence of her giver a girl menstruates before her marriage. He, who does not give away a daughter in marriage before she attains her puberty becomes degraded. (7)

Both the giver and the taker of a girl (in marriage) stand exonerated from all penalties if the latter gives her away saying, "I give this girl to you," and the

\* Several Commentators interpret the term as denoting "fair-coloured."

latter accepts the gift by saying, "I take her (as my wife)." (8)

A man by deserting a blameless girl, or defiling an innocent one, makes himself liable to punishment, (9)

(A twice born) one can take a wife who is not of his own caste (*Varṇa*), even after marrying one of his own order (*Varna*). The son begotten on the wife of one's own caste, does not stand as an *Asavarna* (of a different caste) son to one under the circumstance. (10)

A Brahmana can marry a Kshatriya or Vaishya girl; a Kshatriya can take a Vaishya wife, and a Vaishya can wed a S'udra's daughter. But the member of an inferior caste can not wed a girl of superior caste. (11)

Amongst wives of different castes, she, who is of the same caste with her lord, should be his companion in matters of piety and religion. Of several wives all belonging to the same caste as their lord, she, who has the greatest attachment to piety, should have preference as regards companionship in the celebration of religious rites, etc (12)

The god Brahma cleft his body in two, of yore. Out of one part sprang the husbands, and out of the other the wives This is what the S'ruti relates. (13)

A man, so long he does not take a wife, is but (a) half (incomplete) being. A half (thing) can not beget A whole (thing) only can beget. This is the dictum of the S'ruti. (14)

A wife is weightier than the world with its virtues, wealth, and enjoyment, since with the help of no other auxiliary than a wife can he bear its burden. Hence, one should marry, and by constant practice of self-control duly maintain her. (15)

Having married, a man should live with his wife and the sacred fire in his own house, not neglecting his duties and the Vaitânika (sacrificial) fire with the advent of opulence. (16)

Each day he should cheerfully perform the *Smarta* rites with the help of the nuptial fire, and those inculcated in the *S'rutis* with that of the sacrificial one. (17)

Day and night, the wedded couple should be one in spirit in respect of all matters of piety, gain, and desire (enjoyment). They should be one in vows and practices. (18)

A woman has no separate existence from her lord in matters of piety, gain and desire. The S'âstras have enjoined this dependency of love. (19)

A wife should quit her bed before her lord, cleanse (wash) her person, fold up the beds, and make her house clean and tidy. (20)

Then having entered the chamber of *Homa* (sacrificial fire) she should (first) wash and plaster its floor, and then the yard of her house, and after that, wash with warm water the vessels of oils, clarified butter, etc., which are used in connection with Agnikaryayas, and keep them in their proper places. (21)

Utensils or implements, which are used in couples (such as the pestle and mortar, etc.,) should never be separated. The vessels (of rice, etc.,) should be cleansed and refilled with their respective contents, and the kitchen-utensils should be taken out, cleansed, and replaced in their proper positions. (22—23)

The oven should be repaired and replastered with earth and clay, and the fire should be lighted therein. Thus having performed her morning (house-hold)

dnties, and pondered over the dishes of different flavours (to be prepared, that day), and allotment of work to different workers, and the daily expenditure of the household, she should make obeisance to her elders and superiors. (24)

Then she should decorate her person with the ornaments given to her by her father-in-law, husband, father, mother, maternal uncle, or relations. (25)

Pure in her thought, speech and action, and obedient to the dictates of her lord, she should follow him (in life) like his own shadow, seek his good like a trusted friend, and minister to his desires like a servant. 26—27)

Then having finished cooking, she should report of it to her husband saying, "the rice is cooked." The husband having made offerings therewith to the Vishvadevas, she should first feed the children, and then serve out the morning meal to her lord. (28)

Then, with the permission of her lord, she would partake of the residue of the boiled rice and cooked dishes (described above), and spend the closing portion of the day in contemplation of the family earnings and expenditure. (29)

Having again attended to the cleansings of the house, etc., at evening, she should cook the night meals (of the household) and provide her husband with a sumptuous repast. (30)

Then the cheerful lamps should be lighted, and she, having spread out a comfortable bed, attend to massage the body of her lord. (31)

After her husband had slept, she should lie down by her side, not entirely bereft of clothes, with her

mind fully centered in his self, cautious, non-desiring, and with her passions held under a healthy control. (32)

She should not speak too loudly, nor harshly, or unpleasantly to her lord, avoiding all quarrels, lamentations, and perfidies. (33)

She should not be prodigal in her purse, nor hostile to the spirit of piety or gain. Carelessness, fickleness of mind, anger, envy, deception, vanity, rivalry, mischievousness, cruelty, inordinate pride, cunningness, atheism, daringness, discontent, and dissimulation are the fifteen vices which a chaste wife should always try to renounce. (34—35)

A chaste wife, who thus worships her lord, acquires fame and blessings in this life, and lives in the same region with him, after death. (36)

I have described the daily or general duties of wives, now hear me discourse on their specific ones. A wife, on the appearance of her flow, should renounce all those duties, as she becomes unclean. Bashfully she should reside in a lonely chamber, avoiding the eyes of her friends and relations. (37)

Clad in a single sheet of cloth, and forsaking ornaments and ablution, she should sit silent with her eyes cast downward. Avoiding all listless movements of her eyes and extremities, she should take boiled rice at night alone during her periods. (38—39).

Having passed three nights in such a staid condition of mind, she should wash her clothes, and bathe, on the morning of the fourth day. (40)

Then having seen the face of her husband she would be clean again, whereupon she should resume her usual house-hold duties as before. (41)

The sixteen (successive) nights from the first appear-

ance of the flow in women are called the Menstrual period. Healthy male seeds (sperms) cast into healthy fields (female reproductive organs) during this period are found to sprout lead to conception). (42)

The first four nights of the period should be avoided as Parva days, as well as those marked by the asterisms called Revati, Pitraksha and Râkshasa. Fecundation should take place on each even night during the menstrual period alone. (43)

A man, clad in a silk garment and duly bedecked with ornaments, should visit his wife on (any of these even) nights, whereby he would get a son bearing all auspicious signs on his person. (44)

Even the vow of a Brahmachârin, who visits his wife during her menstrual period, is not vitiated by so doing. Even he, who does not know any other woman, commits no sin by going unto his own wife during her menstrual period according to the natural inclinations of his mind. (45)

A husband not visiting his wife during her menstrual period is guilty of fœticide. The infidel wife, who gets herself impregnated by another man is fit to be abandoned by her lord. (46)

A wife, procuring abortion of her pregnancy caused by her husband, is guilty of a *Mahâpâtakam*. A husband, by unjustly deserting his own innocent wife, becomes a spiritual out-caste. (47)

A chaste wife should not renounce her lord, even if he be guilty of a *Mahâpâtakam*, praying that his sin might be extinguished in no distant time. (48).

A husband should not look at the face of his faithless wife. He should banish her in a distant country after a good censuring (49)

A good wife should renounce all pleasures as long as her husband would be absent in a distant country. The widow of a Brāhmaṇa should either immolate herself in fire with the corpse of her deceased husband or observe a vow of life-long *Brahmacharayam*. (continence) from that date, shaving the hair of her head, and foregoing all articles of luxury (50—51)

A faithless wife may be again entrusted with the wifely duties by her lord after her next menstrual ablution (at the close of her next monthly flow) after the act of infidelity, and treat her as his own wife as before.

A husband may forsake and banish in any distant country, any of the following wives, viz., those who are deceitful, faithless (lit : forsaking virtue or religion) hostile to her husband's desires, invalid (suffering from an incurable or longstanding disease), wicked, addicted to wine, gambling, or hunting excursions, or inimical to his interests. A husband should count a superseded wife (*Adhivinna'*) still as a wife of his own after he has married a second time. (52—53)

Under no circumstance women should be kept unprotected. Fathers, husbands, and sons should take them under their guardianship in succession. (54)

The dead bodies of deceased and well born wives, who leave behind them sons, grandsons, and great grandsons, etc., should be duly cremated. They (wives) attain to the same region with their husbands, who had performed Pitri Yajnas in their lives and are hence entitled to spiritual emancipation, after death (55—56)

## CHAPTER III.

THE acts of a house-holder may be classified as *Nityam*, *Naimittikan* and *Kāmayam*.\* Now hear me describe each of these kinds in detail. (1)

A householder should quit his bed at the close of the last quarter of the night, meditating upon the self of god) Hari. Then having seen auspicious articles, he should commence the necessary works of his daily life. (2)

Then having eased and washed himself, he should bask in the glare of fire. After that, he should cleanse his teeth with water, bathe, perform his rite of *Sandhyā* worship, and offer libations of water to the gods and *Pitris* in succession (as regulated). (3)

Then the best of Brāhmaṇas should study the *Vēdas*, histories (*Itihāsas*), and the kindred branches of knowledge (*Vēdāngas*), give instructions to his own pupils, and feed the good Brāhmaṇas. (4)

Acquire that which has not been already acquired, and having obtained it distribute it as soon as possible. Equals should not sit with equals without first reporting their own presence or arrival. (5)

\* A *Kamayam karma* is an act whose performance is imperatively obligatory on all persons, and a non-performance whereof detracts one's religious merits, though its performance does not make any addition to it.

A *Naimittikan karma* is an act whose performance is not imperatively obligatory, nor its non-performance detracts from, or performance adds to, one's religious merit. It is a specific act enjoined to be performed on a special occasion.

A *Kāmayam Karmā* is an act which is performed for the fruition of any definite object, such as a residence in heaven, or the birth of a male child, etc.

In tanks, lakes, wells, and fountains, etc., belonging to others, one should bathe duly after having first taken five handfuls of clay (*Pañcha-Pinda*) therefrom. (6)

In cases where *Tirthas* would be unavailable, or in those wherein ablution would not be practicable, one should bathe in the court-yard of a house with water enough to wet, and be rinsed out of, his cloth. (7)

The rite of ablution should be performed by reciting the *A'pohishtā Mantra*; the rite of purification (*Marjanam*) should be done by reading the one beginning with *Drupaddaiva Mumuchana*. After the bath, the bather should thrice practise *Práṇayáma*, and look at the sun by reciting the *Suryopasthána Mantram*. (8)

Then having recited the *Gāyatri*, the twice-born ones should commence the study of the *Védas*. Having studied portion of the *Saman*, *Yajus*, and *Atharvaṇ*, they should commence reading the *Itihásas*, *Puráṇas*, and *Upanishads*, either entirely, or in parts, if a complete perusal is not feasible. This should be done every day. (9—10)

A twice-born one, through the merit of such studies, acquires all the virtues which can be acquired by celebrating religious sacrifices, by making gifts and practising penitential austerities. Hence, he should read the *Védas*, every day, without indulging in any idle talk. (11)

The *Dharma S'astras*, *Itihásas* and *Puráṇas* should be read, if possible, in their entireties, and at the end of such studies a twice-born one should first offer libations of water to the gods (12)

The rite of *Tarpanam* (offering libation) should be performed as follows:—He (performer of the rite) should sit with his face looking eastward and his right knee

flexed and placed on the ground. (Thus seated) he should catch hold of his holy thread in the usual posture, and a *Kusha* blade with the first phalanx of his right thumb, and offer a single libation of water containing barley corn to the Gods by reciting the *Devā*, *Yakshā*, etc., *Mantra*—(May the gods, Yakshas, etc., be pleased, etc.,) (13)

Then he should sit with his knees flexed and placed on the ground, and his face turned towards the north, catching hold of his holy thread in the posture of a necklace, and offer two libations of water containing barley and sesame unto each spirit of men with the end of a *kusha* blade held at the root of his little finger. The libations should be cast towards the north. (14)

Then seated with his left knee flexed and his holy thread placed on his right shoulder, he, looking eastward, should offer three libations of water, containing sesame only, unto his father, grandfather and great grandfather, as well as unto his departed maternal grandfather, maternal great grandfather, maternal great great grandfather, and so on, unto the spirits of his paternal grandmother and paternal great grandmother, with the end of a *Kusna* blade, double the ordinary length, held at the root of his right index finger. (15—17)

The spirits of deceased persons belonging to the family of one's maternal grandfather, or to one's own *Gotra*, and whose corpses had not been duly cremated, should be separately propitiated with the offering of a single oblation, each. (18)

The water squeezed out of the wearing cloth of a performer of *Tarpanam* should be offered as libations unto the spirits of those deceased in his family, who had died without the rite of *Annaprás'anam* having been

done unto them, or whose dead bodies had not been cremated. (19)

The departed manes of him, who thus squeezes water drops out of his wearing cloth and offers them as libations (as above described) without first having offered libations of water unto them, despair of obtaining any water at all, with the gods and Rishis, such as Sanaka etc., (20)

A rite of *Tarpanam* done with water containing *Kus'a* blades and sesame, and by reciting their *Gotras* and names with the term *svadhā* (obeisance) appended thereto, becomes gratifying to the *Pitrīs*. One done without any of these factors proves abortive. (21)

A rite of *Tarpanam* done by a person while thinking of other things, or not according to the regulations of the *S'astras*, or without being seated on a proper cushion, proves as blood to his departed manes. (22)

The *Pitrīs* propitiated with a *Tarpanam* duly performed as above regulated, grants all wished-for things to its performer. (23)

The deities mentioned in the *Jalamantra* should be worshipped by reciting the *Mantras* in which the names of Brahmā, Vishnu, S'iva, A'ditya, and Miśra Varuna, occur. (24)

Having performed the rite of *Suryopasthānam* with his face turned towards the east, a twice-born one should purify the water by invoking the names of Brahma, Agni, Indra, Oshadhi, Jiva and Vishnu. In connection with this rite he should recite the *Mantra*, *Yat*, etc., with the term *Namas* appended to it, by addressing the name of each of these (divinities). After that, he should rinse his mouth, and bathe. (25—26)

Then having entered his house, a twice-born one should perform the four *Pāka-Yajnas* (simple domestic

sacrifices) with the help of the *A'vasathya* fire (the sacred fire kept in the house). He, whose *A'vasathya* fire has not been lighted at all, should perform the *Homa* by casting oblations of boiled rice soaked in clarified butter in the *Laukika* fire, according the regulations of the *Sākala* (a school of the *Rig Vēda*) school. (27—28)

The oblations should be cast in the sacred fire by severally and combinedly reciting the *Vyāhritis* and the six *Mantras* running as *Deva Kritasya* etc., (29)

After that, the *Prājāpatya Svishta Krita Homa* should be performed by offering twelve oblations unto the fire, prefixing *Om* and appending *Svāhā* to the *Mantra* according to the *Svishta* regulation. (30)

The oblations should be offered on *Kusha* blades spread out on the ground; and the one, well-versed in the *S'astras*, should first offer three oblations by prefixing *Om* and appending *Namas* to the *Mantra* as follows:—*Om*, to *Vishvadevas* (*Namas*) obeisance; *Om*, to all the beings (*Bhutas*) *Namas* (obeisance); *Om*, to the lord of all the beings (*Butānām Patañjale*) *Namas* (obeisance); and after that, *Om*, to *Pitris* (obeisance) *Namas*. (31—32)

The washings of the vessels should be cast in the North-west, and sixteen morsels of boiled rice soaked in clarified butter should be offered, by saying, “these (morsels of) boiled rice to men” (*Idam Annam Manushyēvyah Hanta*). (33)

A twice-born one should offer six oblations of boiled rice to his six departed manes (father, grandfather, great-grand father, maternal grandfather, maternal great grand father, and maternal great great grand father) by mentioning the name and *Gotra* of each, and by appending the term *Svadhā* to each of these

*Mantras*, according to one's might and the regulations of the *PitriYajna*. (34)

A few texts of the *Vēdas* should be recited on the occasion for the completion of the *Brahma-Yajna*. (35)

Then having taken a quantity of boiled rice in his hand, he should walk out of his room and offer morsels of it to crows and *Svapachas* (*Chandālas*, lit. dog-feeders), (36)

Then in a pure spirit, and for a period of forty-eight minutes (*Muhurta*), the house-holder should calmly wait at his gate for any chance-comer (*Atithi*) and having found any hungry, sober *Atithi* coming from a distance, he should reverentially accost and welcome him to his house. (37—38)

He should give him water for washing his feet, and show him every mark of respect. An *Atithi*, duly honoured, is greater than a *Yajna* (sacrifice), inasmuch as he makes his host entitled to the merit of heaven on the very day of his arrival. (39)

An *Atithi*, and a Brāhmaṇa well-versed in the *Vēdas*, happening to arrive at one's house during the celebration of the *Vais'vadeva* sacrifice, should be duly honoured. Propitiated with hospitality both of them lead their host to heaven ; dishonoured they lead him to hell. (40)

A marriage relation, a *Snātaka*, a king, an *A'chāryaya*, a friend, and a *Ritvik*, even happening to call at one's house, each year, should be religiously respected. (41)

One should honour a S'rotriya arrived at one's house, and dismiss him with the gift of a cow (42)

One should bid farewell to an *Atithi*, or to a S'ro-friya guest, by following him a little beyond the compound of one's own house. One should feed one's friends, maternal uncles, agnates, and marriage-relations arrived at one's shouse. A *Yati* is privileged to accept alms from a house-holder profferred with respect. (43—44)

The man, who partakes of good food himself, comes by a worse fate by giving bad food to another. A house-holder eats sin by eating before the infants, oldmen, sick folks and pregnant women in his house are relieved of their hunger. (45)

Without being invited one should not eat, nor desire to eat, any cooked food at another's house. A twice-born one is at liberty to reject an invitation by a man of questionable repute. (46)

Boiled rice (cooked food) belonging to a S'udra, to a calumniated person, to an usurer, to one of false speech, to a cruel man, to a thief, to one of an irascible temperament, to one abandoned by one's parents, to a slave, to the haughty, to a butcher or hunter, to an actor, to a wine-seller, to an arrogant, insane, *Vrātya*, or shameless person, to a breaker of vows, to an atheist, to a miser, to one who goes naked, to one in danger, to a non-Aryan, to a woman, to a calumniator, to a renowned though dependent person, to a stealer of king's revenue or divine chattels, to one defiled through evil company, conduct, food, or bed, to an irreverent man, to a degraded person, or to a man of despicable conduct, is unfit to be partaken of. He, who partakes of such a man's boiled rice, becomes equally degraded with him. 47—51)

Boiled rice belonging to a Nāpita (barber), a Kula mitra, Ardhasiri (ploughman), Dāsa or Gopālaka,

(though these men are all S'udras), may be eaten without the fear of committing any sin. Twice born ones of known families can safely partake of one another's boiled rice. (52)

Boiled rice procured with one's own earnings, or kept in a vessel which is not defiled by the touch of wine, nor licked by a dog, nor smelled by a cow, nor touched by a crow or a S'udra, is always pure. (53)

Such boiled rice, as well as that which has not been previously partaken of, nor stale or prepared over night, nor taken out of the kitchen, and is nicely cooked, should be eaten, every day. (54)

The several preparations of (rice, pulse, barley, and wheat, etc.,) known as *Kris'arâ*, *Sanja'va*, *Pupa* and *Pâyasa*, are edible, and a Brâhmaṇa while not officiating as a priest at any religious sacrifice, should not take meat or animal food. (55)

A Brâhmaṇa, engaged in the celebration of a religious sacrifice, becomes degraded by not taking meat. A Kshatriya should eat the cooked flesh of a quarry after having propitiated therewith the gods and his departed manes. A Vaishya can take meat, lawfully obtained for money, after having worshipped therewith his departed manes. (56—57)

A twice-born one, by eating the cooked flesh of an animal wantonly slaughtered (not killed in any sacrifice), suffers the pangs of hell for eternal time, or as long as the sun and stars would shine in heaven. A Brâhmaṇa, by abjuring meat, acquires the merit of a horse-sacrifice, all his desires are fructified, and he becomes an emancipated self even though he be a householder. (58)

A twice born one can drink the milk of a cow or she-buffalo; but that milk should be seasonably milched after the tenth day of her parturition, her calf continuing in a healthy state. The milk of a cow or she-buffalo in heat or in pregnancy should be rejected as unwholesome. (59—60).

A twice born one, who has eaten an onion, white bringel, red radish, red garlic or turnip,\* Jatugarbha fruit, or any unseasonable flower, or taken the milky juice of an Aruna tree, should practise a *Chāndrā-yana Vrata*. (61)

Boiled rice (food) which has come from an unknown source, or has been defiled by speech (ordered to be set apart for another) or has been acquired by giving pain to any one, and out of which morsels have not been proffered to any creature, burns down a householder as fire if he partakes of it. (62)

A house-holder should always take his food in golden or silver vessels, or in those made of bell-metal, substituting the fragrant leaves of the Palāsha, Lodhra, or Padma for them in cases where they would be unavailable. A *yati* or a *Brahmachārin* should use the kind of utensil which he thinks proper for his cult. (63—64)

Having sprinkled drops of water over the boiled rice (served out to him), a twice-born one should cast three small oblations thereout on the ground, saying, "to the lord of *Bhu* obeisance (*Namas*), to the lord of *Bhuva* obeisance (*Namas*), and to the lord of beings (*Bhutā-nāmpatayé Namas*) obeisance. (65)

Then having moistened his mouth with a handful of water, he should do *Homa* unto the five vital airs, appending the term *Svāhā* to the name of each of

them, and thereafter partake of the boiled rice, as desirable. (66)

Silently and without any other thought in his mind, or anywise condemning it, he should partake of the boiled rice until the satisfaction of hunger. After that, he should sprinkle water over the plate and leave it. (67)

He should take a morsel out of the residue of boiled rice and cast it on the ground. Then having washed his mouth, he should pass the rest of the day in good company with topics of ancient lore and in the study of *Itihásas* and good literature. (68)

On the approach of evening, he should attend to his *Sandhyā* worship, and cast oblations in the sacred fire. Every day, a twice-born one should eat in the company of his servants and dependants. An *Atithi* arrived at the time of his evening *Homa* should be honoured by a house-holder to the best of his ability, inasmuch as a dishonoured *Atithi* robs the piety of the household. (69—70)

He should not overload his stomach with food; and having washed his mouth and feet at the close of his evening meal, a house-holder should lie down in a comfortable bed with his head not turned towards the North or the West. (71)

Unless badly jeopardised in health, or otherwise incapable, a twice-born one should never neglect the timely performance of his *Homa* and *Sandhyā* rites. (72)

Quitting his bed within forty eight minutes of the sun-rise, he should ponder over his own earthly interests. A capable and healthy man should thus act every day in his life. (73)

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CHAPTER IV.

THIS Scriptural Code framed by the holy Vyâsa is but a compendium of all kinds of pieties. All virtues and pieties (enjoined to be performed) by the four orders are intimately connected with the liberation of self (1)

Verily verily, (the holy Vyâsa) has repeatedly said unto men that, a household is the best hermitage in the world. He, who faithfully discharges the duties of a house-holder, acquires the merit of visiting all the holy shrines. (2)

The house-holder, who reveres his elders and preceptors, supports his servants, is kind, unenvious, truthful and self-controlled, daily performs his *Homa* and *Japa* (divine contemplation and mental recitation of a *Mantra*), is faithful to his own wife without coveting that of another, and gives no handle to obloquy, acquires the merit of a pilgrimage, without stirring out of his own house. (3—4)

Ablutions in all the holy pools cannot absolve the sin of him, who daily steals, or covets, other men's wives and riches. (5)

A true and dutiful house-holder bathing in his own yard acquires the merit of all holy ablutions. Three quarters of piety belong to a house-holder as the giver of food, the remaining quarter attaches itself to him as the master of the household. (6)

Sin can never approach the threshold of a house wherein the master hospitably accommodates the Brâhmaṇas, washes the dust off their feet, gratifies them with food, makes offerings to Vis'vadevâs, and doles out alms to the indigent. (7)

The god of death (Yama) can never touch the man, who gives to the Brâhmaṇas water for washing their feet,

shoes, food, and hermitages to live in, and welcomes them home by waiving lighted lamps before them. (8)

The departed manes of a person drink nectar out of cups of lotus leaves so long as the washings of the feet of Bráhmaṇas stand moistening the earth of his court-yard. (9)

O you foremost of the *Rishis* the merit, which is acquired by making gifts of Kapilá cows on the day of the full moon in Kártika, is likewise acquired by washing the feet of Bráhmaṇas. (10)

The fire god can be gratified by welcoming the Bráhmaṇas; *Indra*, by offering seats unto them; *Pitris*, by washing their feet; and the (god) *Prajápati*, by giving food unto them. (11)

One's own parents are shrines of excellent sanctity, no doubt, though kine and the Ganges are holier; but the Bráhmaṇas are the holiest of the holies on earth a holier thing than they is not, nor ever will be. (12)

All the holy pools and shrines such as, Kírukshetra, Naimisha, Pushkara, Gangádvára, and Kedaīa voluntarily visit the house-holder in his own house, who has subdued all his senses and desires. He is absolved of all sin. (13—14)

O you Bráhmaṇas, now I shall relate to you the virtue of charity or gift-making as it should be practised by the members of the four social orders, and as it was narrated by the holy Vyāsa of yore. (15)

That wealth alone, which a man spends in gifts to the good Bráhmaṇas, or in gratification of his own desires, is the only true wealth, the rest is but trust. (16)

The riches of the rich are what they enjoy and endow. Others play with the widows and riches of

those who neither enjoy nor endow, after their death. (17)

What does his wealth avail the soul of a man, after death; (since) transient is the very body which he tries to nourish with the aid thereof? (18)

Transient is wealth, transient are the limbs of one's body. The only reality is that death is fast approaching. Acquire pieties, every day. (19)

Why not give away your riches in charity which you shall have to leave behind, after death, if you have not already spent them in acts of piety, enjoyment or fame? (20)

Truly realised is the end of his life on whose life depends the livelihood of his friends, relations, and Bráhmaṇas. Who does not live for his own ends in this world? (21)

Even the beasts live and pamper their own bellies. Of what use is the strength, health and longevity of him who does not do any act of public good? (22)

If you have but a morsel of food, why don't you give half of it to the poor? Will any body ever get his wished-for riches in this life? (23)

Verily do I consider a miser to be a man of great renunciation, inasmuch as he leaves behind him all his hoarded riches, after death. A charitable man is the veritable miser living, since he would be benefitted by his wealth (spent in charities) in the next world. (24)

One day we shall have to quit this life. He dies not who has realized the end of his life (by making charities). A miser, dead, is like an ass, who only carries other mens' ingots on his back. (25)

Even space and time will die one day, but the merit of a spontaneous and voluntary gift (*lit* :—Made

without the asking, or to a person come without any call) will never suffer any death. (26)

A reciprocity of gifts may be a social function, but is no virtue. It does not bear any religious merit, like the milk of a black cow (whose calf is dead), milched out of greed and proffered to the gods, etc. (27)

Verily the enjoyers (beneficiaries) of a charitable endowment, contingent on the happening of a future calamity, are not actually seen. But since eternal is the merit of a gift, the maker of a gift never reverts to the plain of human existence. (28)

By making gifts to one's parents, brothers, father-in-law, mother-in-law, wife, or children, one is entitled to an eternal residence in heaven. (29)

A gift made to one's father is hundred times more meritorious than the one made to an outsider, those made to one's mother and sister being respectively ten times greater than the latter. A gift made to one's brother bears eternal fruit. (30)

O you lords of Munis! Every day gifts should be made to the Brāhmaṇas. Any one coming and asking for gifts (charities) should be succoured (31)

Several recipients of gifts (receivers of charities) may be persons well-versed in the *Vēdas*, or practisers of penitential austerities. But the best of such takers are those who have never partaken of a S'udra's boiled rice. (32)

A gift should be made to an erudite person living at a distance in preference to an illiterate one living close by one's house. Nothing can be humiliating (insulting) to an illiterate Brāhmaṇa. (33)

The status of well-birth is extinguished by one's stealing an article consecrated to divine use, or belong-

ing to a Brâhmaṇa, and by insulting a Brâhmaṇa as well. (34)

By not making any gift to a Brâhmaṇa, ignorant of the Vedas, one does not commit the sin of insulting a Brâhmaṇa. Oblations are cast in the sacred fire, and not in its ashes. (35)

He, who causes a Brâhmaṇa, who has been studying the Vedas in the vicinity, to be superseded in a matter of feeding or gift-taking, destroys his three fold relations. (36)

A Brâhmaṇa, who has not studied the Vedas, does, like a wooden elephant, or a leather-deer, but bear the name of the genus he belongs to. (37)

Like a deserted hamlet, like a waterless well, a Brâhmaṇa, who has not read the Vedas, is a Brâhmaṇa only in name. (38)

An article given to a Brâhmaṇa (well versed in the Védas) or cast in the sacred fire by way of ablution, constitutes the true wealth (possession) of a person, the rest is but insignificant. (39)

A gift made to a *Vruva* Brâhmaṇa is doubly meritorious than the one made to a *Sama* Brâhmaṇa. A gift made to an *Achâryaya* is a thousand times more meritorious than the latter, while the one made to a Brahmana well versed in Vedas bears immortal fruit. (40)

One, born of the seeds of a Brâhmaṇa but not purified with any of the purificatory rites or Mantras, and making use of his caste as a means of livelihood, is called a *Sama* Brâhmaṇa. (41)

A Brâhmaṇa, unto whom all the purificatory rites of *Garbhâdhânam*, etc., have been performed, but who

has neither read nor taught any part of the Védas, is called a *Vruva Brâhmaṇa*. (42)

A Brâhmaṇa, who practises penitential austerities, and performs the rite of *Homa*, every day, and teaches the *Védas* with their *Kalpas* and *Rahasyas*, is called an *Achâryaya*. (43)

A Brâhmaṇa, who duly celebrates the *Pas'uvandha Châturmâsyâ*, *Agnisthomâ* and other Vedic sacrifices, propounds the true import of the Vedic texts with the six allied branches of study in cases of doubt or discrepancy, and regularly studies the *Itihâsas* and *Purânas*, should be alone regarded as well versed in the *Védas* (*Vêdapâdraga*). (44—45)

Members of no other castes live such a glorious life as the Brâhmaṇas do. Who is that, who having trodden such a glorious path, will relinquish it? (46)

Brâhmaṇas constitute the divinity of the gods. They are the stuff which the energy of Brahma is made of, and form the apparent cause of the creation and continuity of the worlds. (47)

In the field-like mouth of a Brâhmaṇa, which is free from all gravels and thorns (of falsehood and harsh words) should be sown the seeds of sacrificial Mantras. The cultivator who does this (gets all religious rites and sacrifices performed by Brâhmaṇas) witnesses the fruition of all his desires. (48)

In good fields the seeds must be sown ; in good recipients the gifts should be stored. Whatever is cast in a good field or recipient can not suffer any deterioration. (49)

The cereals (foodgrains in one's store) begin to dance with pleasure on the arrival of a modest and

erudite Brāhmaṇa at one's house, saying, "we shall come by a better fate." (50)

Grains of rice given to an unholy Brāhmaṇa, who has broken his vows and neglected the study of the *Vedas*, begin to cry in dismay, saying, "what evils have we committed to be punished with such a degradation. (51)

A Brāhmaṇa well versed in the *Vēdas* should be repeatedly repasted even after satiety, whereas an illeterate one, fasting even for six consecutive nights, should not be helped with food. (52)

Holy things, whose likes are in the stomach of a Brāhmaṇa, should be alone given to him. Who are the more worthy recipients of gifts than the Brāhmaṇas in whose body the gods partake of their *Havyas* (libations of clarified butter proffered to the gods) and the *Pitrīs*, their *Kavyas* (oblations.)? Beings are not their bodies, and hence organisms cannot be revered as holy. (53—54)

The article of gift eaten or taken by a dutiful, pure-hearted, (Drāhmaṇa) reader of the *Vēdas*, bears immortal merit, which does not suffer any diminution through one's successive rebirths. (55)

Several scholars desire for gifts of horses and elephants, others discard them, saying, "to whom does this wealth belong, and who is the real master of grains or riches. (56)

The seeds (of knowledge), previously sown in the fields of Brāhmaṇas duly ploughed with the plough of the *Vēdas*, have sprouted as the only true corn in life. (57)

Of a hundred, one is born a hero; of a thousand, a wise man; and of a hundred thousand, an orator. I

doubt whether a man of true charities will ever take his birth or not. (58)

A conquest does not make a hero, nor studies a wise man. Eloquence does not make an orator, nor gifts a charitable man. (59)

He, who has conquered his senses, is the real hero. He, who practises virtues, is really wise. A speaker is he, who discusses pleasant and beneficial topics, and he, who gives with reverence, is the maker of true gifts. (60)

One by making gifts of varied values to Brāhmaṇas all seated in the same row, either out of affection, fright or greed, commits the sin of Brāhmanicide. It is so related in the *Vedas*, and the *Rishis* sing of it as such. (61)

Gifts made unto an illiterate (Brahmana), like seeds sown in a sandy soil, or clarified butter kept in a pot of ashes, or libations poured over burnt out cinders, prove abortive (fail to bear any merit). (62)

In what kind of womb will the twice-born one (Brāhmaṇa), who lives on boiled rice of those, who are unclean with the uncleanness due to any death or birth in their families, or partakes of that prepared by a S'udra, take his birth (in his next incarnation)? Verily I can not say that. (63)

He, who dies with a Sudra's boiled rice in his stomach, is sure to be reborn as a hog, and all his progeny will belong to the same genus, after death. (64)

He will be born as a vulture in his twelve successive rebirths; as a hog, in seven; and as a dog, in seven. This is what Manu has opined on the subject. (65)

He, who dies with the boiled rice of a Brāhmaṇa in his stomach, acquires nectar, after death. Dieing with

that of a Kshatriya in his stomach, he is punished with indigence in his next birth; with that of a Vaishya in his stomach, he is consigned to the vile necessity of eating a Sudra's boiled rice again; and with that of a S'udra boiled rice in his stomach, he is consigned to the torments of hell, in his next life. (66)

The Brāhmaṇa, who partakes of a S'udra's boiled rice continuously for a month, becomes degraded to the status of S'udra, in this life, and will be born as a dog in the next. (67)

The gods and the Pitrīs desert the Brāhmaṇa, who takes a S'udra wife, or partakes of boiled rice cooked by her, and he is consigned to the pangs of Raurava hell, after death. (68)

The Brāhmaṇa, who cooks his food in vessels defiled by the touch of men of vile castes, or do those acts which are calculated to degrade a twice born one in his social status, or promiscuously go unto women of forbidden castes, is sure to be consigned to hell, after death. (69)

Cooking of boiled rice for the gratification of one's own hunger without dedicating it to the use of Brāhmaṇas, *Atithis*, and the god presiding over a row of Brāhmaṇa at a dinner, constant vilification of Brāhmaṇas, and selling the Vedas for money (mercenary teaching of the Vedas) are the five acts which rank equally with an act of Brahmanicide in respect of sin. (70)

Every day, this S'astra, framed by Vyāsa, should be carefully studied, and those, who follow the regulations herein laid down, suffer no fall in life. (71)

# **PARASARA SAMHITA**

# TABLE OF CONTENTS.

## *Parâs'ara Samhita.*

SUBJECTS.	SLOKA.	PAGE
<b>CHAPTER I.—Hermitage of Vadarika</b> ...	<b>1—8</b>	<b>535</b>
<b>Rules of Conduct and Law Codes in various Yugas</b> ... ... ...	<b>9—32</b>	<b>537</b>
<b>Value of good conduct</b> ... ...	<b>36</b>	<b>539</b>
<b>Duties of a Brahmana in Kali</b> ... ...	<b>37—38</b>	<b>540</b>
<b>Definition of an Atithi</b> ... ...	<b>39—43</b>	<b>540</b>
<b>Various Homas</b> ... ... ...	<b>44—54</b>	<b>541</b>
<b>Duties of other castes</b> ... ...	<b>55—64</b>	<b>542</b>
<b>CHAPTER II.—Duties of the four castes</b> ...	<b>1—16</b>	<b>543</b>
<b>CHAPTER III.—Uncleanness consequent on birth and death</b> ... ... ...	<b>1—54</b>	<b>545</b>
<b>CHAPTER IV.—Sin of suicide</b> ... ...	<b>1—7</b>	<b>553</b>
<b>Penance for mixing with low castes</b> ...	<b>8—12</b>	<b>554</b>
<b>Rules of marriage and begetting children</b> ...	<b>13—29</b>	<b>555</b>
<b>CHAPTER V.—Penance for being bitten by various animals or insects</b> ... ...	<b>1—9</b>	<b>557</b>
<b>Cremation of a Brahmana killed by a cow or who has committed suicide</b> ... ...	<b>10—25</b>	<b>558</b>
<b>CHAPTER VI.—Expiation of sin for killing birds and beasts</b> .. ... ...	<b>1—14</b>	<b>560</b>
<b>Expiation of murder</b> ... ... ...	<b>15—19</b>	<b>561</b>
<b>Expiation of other sins</b> ... ...	<b>20—71</b>	<b>562</b>
<b>CHAPTER VII.—Purification of vessels and utensils</b> .. ... ...	<b>1—43</b>	<b>568</b>
<b>CHAPTER VIII.—Various expiatory rites</b> ...	<b>1—49</b>	<b>573</b>
<b>CHAPTER IX.—Sin or otherwise consequent on the destruction of a cow</b> ... ...	<b>1—62</b>	<b>580</b>
<b>CHAPTER X.—Penance for holding forbidden sexual intercourse</b> .. ... ...	<b>1—43</b>	<b>588</b>
<b>CHAPTER XI.—Penance relating to interdicted food</b> ... ... ...	<b>1—53</b>	<b>594</b>
<b>CHAPTER XII.—Various penitential rites</b> ...	<b>1—74</b>	<b>600</b>

# PARA'S'ARA SAMHITA'.

## CHAPTER I

ONCE] on a time, certain *Rishis* addressed the holy Vyāsa, blissfully seated with his mind concentrated (on Self) in the forest of *Devadaru* on the summit of the Himálaya, (as follows :—) (1)

Relate to us, O thou, the son of Satyavati, the rules of good conduct, cleanness, and religious rites, which may be beneficially followed and observed by men in this age of *Kali*. (2)

Having heard this, he of mighty prowess, effulgent as the sun or a blazing fire, and well-versed in the *S'rutis* and *Smritis*, replied as follows :—(3)

I am not an omniscient being, O *Rishis*! How then can I relate to you the rules of religious rites etc.. (as interrogated) ? My father should be consulted for these informations. (4)

After that, the *Rishis* bent on learning the principles of virtue went to the hermitage at Vadarikā with the holy Vyāsa at their head. (5)

Trees of wonderful fruit and foliage enhanced the beauty of that holy forest, where fountains and rivulets of crystal flow ran babbling into sacred pools. (6)

Herds of deer were found to roam about (in that forest), and birds of beautiful plumage were heard to join their melodious notes in a chorus of harmony. Temples of gods also were there, and the whole sylvan area was kept festive with the songs and dances of *Siadhas*, *Yakshas* and *Gandharvas*. (7)

In that forest, blissfully seated in the assembly of *Rishis*, and surrounded by the foremost of the holy sages (*Munis*), the high-souled Parâs'ara, the son of *S'aktri*, was interviewed by the holy Vyâsa. (8)

He, at the head of his companions *Rishis*, circumambulated the person of his venerable progenitor (Parâs'ara), and propitiated him with an applausive harangue. (9)

The great sage Parâs'ara asked the holy Vyâsa and the congregated *Rishis* about their health, and welcomed them to his hermitage. (10)

The holy Vyâsa reported their well being on behalf of the *Rishis*, and addressed him as follows :—(11)

O thou father, who art ever fond of the devoted, dost thou be pleased to discourse on rules of religious rites, and virtue, if thou dost appreciate my devotion to thee, or if thou bearest any affection to me. (12)

I have heard the codes respectively framed by Manu, Vasishtha, Kas'yapa, Garga, Gautama, Us'anas, Atri, Vishnu, Samvarta, Daksha, Angiras, S'âtâtapa, Hárita, Yájnavalkya, Kátyáyana, Prachetá, Apastamva, S'ankha and Likhítá. (13—15)

Through your grace I have heard these *Dharma S'tras* narrated to me, and I have committed them to my memory as well. But all these codes had been meant to be effective (to be in force) during the cycles of *Satya*, *Treta* and *Dvápara* in this *Manvantara*\* (16)

All religious rules framed in the *Satya-Yuga* have been extinguished in this *Kali-yuga*. Hence discourse

\* *Manvantara* lit.—an age or period of time presided over by a Manu. *Manvantara*, according to Manu, I. 79, embraces three hundred and twenty thousand human years, or one-fourteenth day of Brahma, his whole day consisting of such fourteen *Manvantaras*. We are living in the seventh *Manvantara*.—Tr.

to me on the rules of duties to be followed by the four-fold social order in the present age, as well as on acts of virtue in general. (17)

After Vyása had finished his questioning, Parás'ara, the foremost of the Rishis, began to thus discourse on the principles of virtue, both in the concrete and abstract. (18)

Hearest thou, my son Vyása, and hear, O you Rishis, that at the end of each *Kalpa*, and at the beginning of each new creation of the universe, Brahmá, Vishnu, Mahes'vara, *S'rutis*, *Smitris* and rules of good conduct (ethics) should be ascertained for the each of the successive ages thenceforth commencing. (19)

Author there exists not of the *Védas*, the universal grand father (Brahmá) but recollects the texts of the *Védas* at the end of each universal dissolution, and is recognised as such in the next *Yuga*. Similarly, Manus but respectively recollect the rules of duty and good conduct etc., at the beginning of each *Manvantara*. (20)

Different are the rules of piety, etc., in the successive ages of *Satya*, *Trétá*, *Dvápara* and *Kali*, according to the exigencies of each age. (21)

Practice of penitential austerities was the virtue in the *Satya yuga*; knowledge (of self), in the *Trétá*; celebration of religious sacrifices, in the *Dvápara*; and practice of charity, in the *Kali yuga*. (22)

The Code of Manu was the authorized Code in the *Satya*; the Code of Gautama, in the *Trétá*; the Codes of S'ankha and Likhita, in the *Dvápara*; and the Code of Parás'ara, in the *Kali yuga*. (23)

In the *Satya yuga* one should abandon the country in order to avoid the company of a sinner; in the *Trétá*

the village he lives in ; in the *Dvâpara* the family he belongs to, and the sinner himself in the *Kali yuga* (24)

Sinful is the conversation with a sinner in the *Satya Yuga*, his very sight in the *Tréthâ*, and eating his boiled rice in the *Dvâpara*. In the *Kali Yuga*, it is his act alone that degrades a man. (25)

A curse takes effect on the day it is given in the *Satya* ; within ten days in the *Tréthâ* ; in the course of a month in the *Dvâpara* ; and within a year, in the *Kali Yuga*. (26)

In the *Satya*, the makers of gifts seek out their recipients. In the *Tréthâ* the givers invite the receivers of gifts at their houses, and send them away with the presents. In the *Dvâpara* gifts are made to those, who ask for them ; and in the *Kali Yuga* they are given in lieu of services. (27)

The gift, which is made to a person by going over to his house, is the best ; that, which is made by calling its receiver at one's (giver's) house, is the second ; and that, which is given for asking is the worst form of gifts. A gift made in lieu of any service is no gift at all, and fails to bear any merit. (28)

The vital energy lies inherent in the bones in the *Satya Yuga* ; in the flesh, in the *Tréthâ* ; in blood, in the *Dvâpara*, and in the food (of a person), in the *Kali Yuga*. (29)

Piety is conquered by impiety ; truth, by falsehood ; kings, by their servants ; and men, by women, in the *Kali Yuga*. (30)

*Agnihotra* sacrifices cease to exist, the worship of ancestors and preceptors is extinguished, and mothers usually give births to female childs in the *Kali Yuga*. (31)

The ethical rules, which obtain in the different *Yugas*, and the Brâhmañas, who are respectively born therein, should not be unfavourably criticised in as much as in them (the spirit of) a *Yuga* is incarnated. (32)

The law givers (*Munis*) have made a gradation in the practice of expiatory penances according to the capacity of the penitent in each *Yuga*, but those laid down by the holy Parâs'ara should be observed in the *Kali Yuga*. (33)

O you foremost of the *Munis*, this day I shall narrate to you, from memory, the religious duties as well as the rules of conduct to be performed and observed by the members of the four social orders in the *Kali Yuga*. (34)

Holy, blessed, and sin-absolving are the injunctions of Parâs'ara, which have been promulgated for the welfare of the Brâhmañas and the establishment of piety. (35)

Good conduct is the true defender of virtue among all castes of men. Without it a man needs must be hostilely disposed towards virtue. (36)

A Brâhmaña, who daily performs the six religious duties (*Shat Karma*,\* and eats the residue of his *Homa*-oblations after having gratified the gods and the *Atithis*, never suffers any bad luck in life. (37)

Performance of *Sandhyâ*, ablution, *Japa*, and *Homa*, study of the *Vedas*, divine worship, performance of the

\* Study, teaching, celebration of, and officiating as priests at, religious sacrifices, and giving and taking of gifts are the six religious duties enjoined on a Brahman in the *Satya Yuga*.

अध्यापनमध्ययनं यजनं याजनं तथा ।

दानं प्रतिग्रहस्वैव षट्कर्मस्य जन्मनः ॥

Vais'vadeva sacrifice, and the act of gratifying the *Atithis* (chance-comers at one's house) are the six daily religious duties enjoined on a Brâhmaña. (38)

Any person, happening to call at one's house during the performance of the Vais'vadeva *Homa*, should be regarded as an *Atithî*, whether he be an erudite, ignorant, pleasant, or undesirable guest, inasmuch as an *Atithi* leads his host to heaven. (39)

A man hungry and fatigued with the troubles of a long pedestrian journey and happening to arrive at one's house during the performance of the Vais'vadeva *Homa*, should be regarded as the only true *Atithî*; whereas he, that comes before that time, is not an *Atithî* at all. (40)

An *Atithi* should not be questioned about his vow, conduct and *Gotra*. Without any inquisitiveness at all, a house-holder should serve an *Atithi* with his hospitality, since the person of an *Atithi* is a veritable pantheon. (41)

A Brâhmaña residing in one's own village, or a relation happening to come on business and calling at one's house, should not be considered an *Atithi*. He, who is a chance-comer, is only fit to be called an *Atithi*. (42)

An *Atithi*, who has not accepted any previous hospitality, that day, a Brâhmaña observing a vow, as well as the one who studies the *Vedas*, every day, (happening to call at one's house) are called *Apurva Atithis*. (43)

A morsel out of the Vais'vadeva oblation should be given to a mendicant happening to call at one's house during the performance of the Vais'vadeva *Homa*. (44)

*Yatis* and *Brahmachâris* are entitled to receive morsels of oiled rice as alms. He, who eats his meal without having given boiled rice to a member of any of these two orders of ascetics, should practice a *Chân-drâyana Vrata*. (45)

Water should be first given in the hands of a *Yati*, then the alms, and after that, water again. Alms thus given soars high as the mount Meru, and the water becomes boundless as the ocean. (46)

A mendicant can remedy the defective performance of a *Vais'vadeva Homa*, but any wrong done to a mendicant cannot be expiated by the performance of a *Vais'vadeva*. (47)

The twice-born ones, who eat their (mid-day) meals without having performed the *Vais'vadevas*, are consigned to the torments of hell. All their acts are fruitless. (48)

*Râkshasas* eat that which is eaten by a man with a turban on his head, or by him who eats with his face turned towards the south, or with his left hand placed on his left leg. (49)

By giving a prepared betel leaf to a *Brahmachârin*, gold to a *Yati*, and pardon to a thief, one is punished with hell in the next world. (50)

An *Atithi*, no matter whether he is a sinner, *Chandâla*, or a patricide, happening to arrive at one's house during the performance of a *Vais'vadeva Homa*, should be duly honoured as the leader of his host to heaven. (51)

For a thousand years, the departed manes of him, from whose house an *Atithi* returns in despair, renounce eating and drinking. (52)

The Brâhmaña, who sits down to dinner without serving meal to an *Atithi*, well versed in the *Vedas*, eats but sin. (53)

The mouth of a Brâhmaña may be likened unto a field which is thornless and not swampy. He, who casts seeds in such a soil, is the only true cultivator. (54)

In good fields the seeds should be sown, unto worthy recipients\* (Supâtré) the gifts should be offered. Whatever is cast in a good soil or in a good recipient suffers no deterioration. (55)

A king should punish the inmates of villages wherein reside the Brâhmaṇas, who have neglected the study of the *Vedas*, and live by begging; since it is they who harbour such thieves (in the guise of Brâhmaṇas). (56)

Kshatriyas should protect their subject people, conquer the armed forces of their adversaries with mighty prowess, and rule the country according to the rules of virtue. (57)

Victory or Prosperity, even if firmly established, can never remain a hereditary possession. Win victory with the sword; the enjoyment of earth's (soverignty) is but the proud privilege of the valorous. (58)

As a flower-man strings a garland of flowers by culling one from each flower-plant in the garden, so a king shall raise his revenue by imposing a light tax on his individual subjects without inflicting hardship on any. He will not be like a charcoal-man, who fells down all the trees in a garden and reduces them to cinders. (59)

\* Several editions read *Sufutra*, meaning a good ser—Tr.

Dealing in gems and metals, raising cattle, merchandise, and cultivation are all that is included within the profession of a Vaishya. (60)

Services to Bráhmaṇas are the highest virtues in S'udras, any other virtues practised by them are fruitless. (61)

A S'udra commits no sin by selling salt, honey, oil, milk, curd, whey, clarified butter, and milk. (62)

A S'udra should not eat any prohibited article, nor go onto an interdicted woman, otherwise he would be punished in hell. (63)

Drinking the milk of a Kapilá cow, knowing a Bráhmaṇa woman, and reciting the Vedas are the acts, by doing which a S'udra is punished with hell. 64)

## CHAPTER II.

Now I shall discourse on the religious duties respectively obligatory on the members of the four castes in the age of *Kali*, describing in detail the duties of a householder, as well, as enjoined by the holy Parás'ara. (1)

The Bráhmaṇa, who daily performs the six religious rites known as *Shat Karma*, should take to agriculture as a means of livelihood. (2)

It is quite virtuous to yoke eight bullocks to a plough. Yoking four bullocks to a plough is neither virtuous nor sinful. It is only the cruel that cause a plough to be drawn by four bullocks. Those, who yoke a pair of bulls to a plough, should be branded as killers of bullocks. (3)

A hungry, thirsty, or fatigued bullock should not be yoked to a plough; and a Bráhmaṇa should not cause

maimed, diseased, or castrated bull to carry his load. (4)

A healthy, strong-limbed, vigorous bull, other than a castrated one, should be yoked or harnessed till mid-day, and not beyond that time, after which, his twice-born master should take his bath. 5)

After that, a twice-born one should attend to his daily rites of *Japa*, *Homa*, and divine worship ; study the *Vēdas* ; and feed one, two, three, or four *Snātaka Brāhmaṇas*. (6)

In the field which he himself has ploughed, and with money earned by his own labours, a twice-born one should celebrate the five daily religious sacrifices known as the *Pancha Yajna*, and cause himself to be initiated for the celebration of a *Kratu* sacrifice. (7)

The sale of oil or of any sweet vegetable juice by a Brāhmaṇa is prohibited by Law ; but he is competent to sell paddy or any kindred cereal, as well as hays, wood, faggots, etc., (8)

A ploughman, by ploughing the earth with an iron-topped plough-share, commits the same sin in a day as a fisherman does, in the course of a year, by killing fish. (9)

A *Pāsaka* (one who catches animals by casting a noose), a fisher-man, a hanter, a bird-catcher, a miser, and a ploughman commit the same, and the same amount of, sin. (10)

A mortar (*Udakhal*), a grinding stone, an oven, a water-pot, and a broomstick are the five constant pieces of furniture (*Sūna*) in a household by which life is destroyed. (11)

By celebrating a religious sacrifice, a cultivator is absolved of all sins which he may have committed by

Lilling the ground, by felling the trees, or by killing animals and insects. (12)

He, who even being a master of (lit :—sitting beside) stacks of grains, does not give any to the Bráhmaṇas, should be branded as a Bráhmaṇa-killer. (13)

By giving a sixth part of his crop to his king, a twenty-oneth part to the Bráhmaṇas, and a thirtieth part to the gods, a cultivator (lit : ploughman) is exonerated from all sins. (14)

Even an agriculturist Kshatriya should propitiate the gods and Bráhmaṇas with the produce of his fields. A Vais'ya, or S'udra should always live by trade, agriculture, or handi-craft. (15)

By not in any way serving the Bráhmaṇas, and by doing heinous acts, a S'udra becomes short-lived, and goes to hell, after death. These duties are imperatively obligatory on the men of four castes. (16)

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### CHAPTER III.

NOW I shall discourse on the period of one's uncleanness due to the birth or death (of any member of one's family). (1)

The period of uncleanness due to a birth or death in his family in respect of a Bráhmaṇa is three days. It is twelve days in the case of a Kshatriya, fifteen days in the case of a Vais'ya, and thirty days in the case of a S'udra, as laid down by the holy Parás'ara. (2)

The person of a Bráhmaṇa becomes clean through divine worship, and his body may be touched during the term of uncleanness due to a birth in his family. (3)

The period of uncleanness due to a birth in his family is ten days in the case of a Brâhmaña, twelve days in the case of a Kshatriya, fifteen days in the case of a Vais'ya, and thirty days in the case of a S'udra. (4)

Brâhmaṇas, who are the readers of the Védas and custodians of the sacred fire, become clean after a single day (under the circumstance); they, who are only the readers of the Védas, remain unclean for three days only; while those, who do not belong to any of the two preceding classes, remain unclean for ten days. (5)

The period of birth-uncleanness in respect of a Brâhmaña, who is devoid of all the religious rites peculiar to his caste and does not attend to his *Sandhyâ* worship, every day, and who is only a Brâhmaña by name, lasts for ten successive days. (6)

The period of birth or death-uncleanness in respect of agnates living in separate houses and with their separate wives should be regarded as lasting for ten days. (7)

Under both these conditions, the boiled rice of the family should not be eaten; and the four acts of gift-making, gift-taking, performing the *Homas*, and studying the *Védas* should be in abeyance during the period. (8)

The period of birth-uncleanness should be counted in its entirety in respect of one's agnates up to the fourth degree both in the ascending and descending line. The bond of kinship is severed at the fifth degree of consanguinity. (9)

Agnates to the fourth remove should observe uncleanness for ten days, those removed to the fifth degree should be unclean for six nights; those removed to the sixth degree would remain unclean for four days; and

those to the seventh remove would so remain for three days under the circumstance. (10)

Agnates removed to the fifth degree of consanguinity can not partake of the dinner given on the occasion of one's *S'râddha* ceremony, while those removed to the sixth degree or more can safely join such a feast. (11)

The period of uncleanness in respect of a death by a fall from an elevated place, or by fire, or of one happening in a distant country, as well as in connection with the death of a new-born infant or a *Sannyâsin*, is only one day. (12)

One, hearing the death (of one's agnate) after ten days from the date of his demise, should be regarded as unclean for the next three days (from the date of such hearing), while having heard such news after a year from the day of his death, one would be clean, that day, by bathing with all his clothes on. (13)

On hearing the death of a *Sagotrâ*, dead in a distant country, one would be unclean for a single day. (14)

The period of uncleanness in respect of a dead child of three fortnights of age is three nights only, while that in respect of the one dead before completing the sixth month of his existence is a day and night. The period of uncleanness in respect of the death of a child, aged from seven months to one year, is one day only. (15)

The corpses of infants, dead before cutting teeth, or dead immediately after parturition, should not be cremated. No libations of water should be given unto the spirits of such infants, nor should there be any uncleanness for their death. (16)

The period of uncleanness to be observed by the *enciente* in respect of an aborted fœtus, or miscarried child is for the number of days corresponding to the months of her pregnancy. (17)

Abortion takes place within the fourth month, and miscarriage up to the sixth month, of gestation. A delivery of the child after that time is called parturition, and the period of uncleanness for the same is ten days. (18)

At the close of parturition if the mother is delivered of a living child, its agnates become unclean for ten days. In the case of a still-born child only its mother should be regarded as such. (19)

The period of uncleanness should be counted as running from the day preceding in cases where menstruation, death, or delivery would take place in the night. (20)

The corpse of a child, dead after teething, or after the rite of *Chudâkaranam* having been done unto him, should be duly consumed in fire, and the period of uncleanness in respect of the death of such a child is three days. (21)

The period of uncleanness in respect of the death of a child, dead before teething, is that day only; that in respect of the one, dead before the rite of *Chudâkaranam* having been done unto it, is one day and one night; that in respect of one, dead before being invested with the holy thread, is three days, and it is ten days only in respect of those, dead after that age. (22)

The period of uncleanness in respect of the death of a male child, dead in its mother's womb, is ten days, while that in respect of the death of one, dead just

after being delivered of its mother's womb, is one day only. (23)

The agnates of the father of a girl, dead before the rites of *Annaprâs'anam* or *Chudâkaranam* having been done unto her, would be unclean only for the day of her death, while they would so remain for three nights if she dies after her marriage. (24)

A householder should not observe any period of uncleanness in respect of the death of a Brâhma-chârin, in whose house the latter used to perform his *Homas* in life without in any way being related to him. (25)

A Brâhmaṇa is affected only by the tie of relationship as regards birth or death-uncleanness. Where there is no relationship there is no uncleanness also. (26)

Artisans, mechanics, physicians, slaves, slave girls, barbarians, *Srotriyas*, and kings should observe uncleanness for a single day only. i.e., they would become clean by bathing on the day of the death or birth of any of their agnates. (27)

A Brâhmaṇa, engaged in killing, or making a gift, or out on attending an invitation, should be clean just at the time of gift making, etc. This is what is the dictum of the *Rishis*. (28)

A Brâhmaṇa householder, who regularly celebrates the religious sacrifices, would be clean by bathing on the day of his son's birth, if he does not come in touch with the lying-in-chamber. The mother would remain unclean for ten days under the circumstance. (29)

A fellow-vowist, a Brâhmaṇa who has duly lighted the sacred fire, or whose body has been consecrated by the recitation of any *Vedic Mantra*, a king, and he,

whom a king so desires, is not affected or sullied by a birth-uncleanness. (30)

Death-uncleanness of his parents in respect of a deceased son is ten days. A mother remains sullied by birth uncleanness of her child; the father regains his cleanness immediately after bathing, that day. (31)

A Brâhmaña house-holder not in any way coming in touch with his wife, after parturition, becomes clean by bathing, while his parturient wife remains unclean for ten days. (31)

Even a Brâhmaña, who is well-versed in the Vâdas with all their six subdivisions, is affected by birth uncleanness on the parturition of his wife, if he happens to come in contact with her. (32)

A Brahmana is defiled only by a unclean contact, there being no other defilement in respect of a Brahmana. Hence by all means a Brahmana should renounce (defiling) contacts. (33)

Articles of gift projected to be given in connection with a forth-coming marriage or religious ceremony, are nor defiled by a birth or death uncleanness occurring in the interim, if actually given away. In short, such gifts are not affected by an inter-current birth or death uncleanness. (34)

A Brahmana remains unclean for ten days only in connection with a birth or death-uncleanness occurring within the term of a pre-existing one. These ten days should be counted from the date of occurrence of the first uncleanness. (35)

The period of uncleanness in respect of the death of one expired for the succour of a Brahmana, or of captured cattle; or killed in a battle, is one day only. (36)

Heroes, dying undaunted amidst the armed forces of their enemies and without uttering any form of supplication, enjoy a perpetual residence in heaven. (37)

By conquest one wins the Goddess Fortune. By falling dead in battle one is locked up in the perpetual embrace of a heavenly nymph. Since transient is this body, why should one dread death or war? (38)

Mendicant Yogins or *Pariuruñjakas*, and heroes killed in battles without scars on their backs, are the two kinds of men whose souls, penetrating right through the solar disc, ascend to the higher regions. (39)

He, who well guards and rallies the routed soldiers after a defeat in battle, acquires the merit of a horse-sacrifice. (40)

Celestial nymphs sing of his glories and embrace him who bears sword-cuts, arrow-wounds and marks of club-thrashes on his body in battle. (41)

Thousands of beautiful *Nâga kanyâs* (a kind of fairies) and celestial nymphs run eagerly after, and embrace, the spirit of him who is killed in battle, exclaiming "he will be my husband." (42)

In the sacrifice of battle (*Samgrâma-Yajna*) he, who drinks the hot stream of blood issuing from a wound in his forehead, drinks the juice of the sacred *Soma* (acid Aescæpis). Peerless is his merit in heaven. (43)

By quitting this life in a war of virtue (*Dharma Yuddha*)\* the spirit of a hero is translated to that heaven which the pious and the erudite ascend by dint of their pieties, knowledge, and religious ceremonies duly celebrated. (44)

\* A war declared for purposes which alone can sanctify blood shed and make war a virtue, such as the liberty of one's own father-land, the defence of one's hearth and home, &c. Tr.

At each step towards the cremation ground, the twice-born ones, who carry the dead body of a friendless, indigent Brāhmaṇa for cremation, acquire the merit of celebrating the successive religious sacrifices as described in the *Vēdas*. (45)

A Brāhmaṇa, who has carried and cremated the dead body of a Brāhmaṇa, who is neither related as an agnate or cognate to him, becomes clean again by practising *Prāṇāyāma*. (46)

Under these circumstances, Brāhmaṇas are not disqualified from undertaking any virtuous act of good auspices. The *Smṛitis* lay down that they become clean again by simply bathing. (47)

Having followed the corpse of a person whether one's agnate or otherwise, (to the cremation ground) one would be clean again by bathing, touching fire, and drinking clarified butter. (48)

By unwillingly following the corpse of a deceased Kshatriya (to the cremation ground), a Brāhmaṇa remains unclean for that day only and becomes clean by taking *Panchagavyam*. (49)

By following the dead body of a Vais'ya, out of ignorance, to the burning ground, a Brāhmaṇa remains unclean for two days, and becomes clean again thereafter by six times controlling his respiration in the manner of a *Prāṇāyāma*. (50)

By unknowingly following the carriers of a S'udra's corpse to the burning ground, a Brāhmaṇa would be unclean for three nights. (51)

After the lapse of the said three days, he should go to the foreshore of a river which runs into a sea, and regain his cleanliness by a hundred times practising

the *Prânayâma*, and by drinking clarified butter, as well. (52)

Brâhmaṇas may follow the S'udras returning home after having cremated the corpse of a deceased S'udra, from after the bank of a pond, lake or tank. This is what has been enjoined by the knowers of scriptures. (53)

Hence, the twice born ones should never touch, follow, carry, or cremate the dead body of a deceased S'udra. Even a casual glance at the corpse of a S'udra, at the time of its being carried to the cremation ground, should be expiated by a look at the sun. A Brâhmaṇa should thus regain his cleanness under the circumstance. (54)

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#### CHAPTER IV.

THE fate, which a man or woman comes by after having committed suicide by hanging, either out of inordinate pride, uncurbable love, or excessive fright or anger, will be presently described. (1)

For a period of sixty thousand years, the spirit of a suicide is consigned to the darkness of a hell, which is full of blood and fetid pus. (2)

No period of uncleanness should be observed in respect of such a violent death. The rite of cremation is denied to the corpse of a suicide; no tears should be shed for, nor any libation of water should be offered unto, the (spirit of) a suicide. (3)

Carriers and cremators of the corpse of a suicide, dead by hanging, as well as the cutters of the noose (round his neck) should regain their personal cleanness

by practising a *Tapta Krichchha Vratam*. This is what has been enjoined by *Prajapati*. (4)

Brâhmaṇas who touch, carry, or commit to flames the corpse of a suicide dead by hanging, or of one killed by a bull (lit.—cow), as well as the cutters of the noose in the first named, and the followers of the corpse, in either case, should recover the natural cleanliness of their persons by each practising a *Tapta Krichchha Vratam* and by feeding the Brâhmaṇas as well, by way of atonement. (5—6)

Each of them should make the gift of a cow with a bull to a Brâhmaṇa, live on warm water alone for the first) three days, on warm milk for the (second) three days, on warm clarified butter for the (third) three days, and on air alone for the (last) three days of the penance, (*Tapta Krichchha Vrata*). (7)

Having unwillingly eaten or dealt with a degraded person, a Brâhmaṇa would remain equally degraded for a fortnight, month, two months, six months, or a year. (8—9)

A fast of three days should be observed for the first fortnight, a *Krichchha Vrata* should be performed for the second, a *Krichcha Santâpana Vrata* should be performed for the third, a *Dasharâtra Vrata* for the fourth; a *Parâka Vrata* for the fifth a *Chândrâyana* for the sixth, two such *Chândrâyana Vratas* for the seventh, and a *Krichchha Vrata* covering a period of six months for the eighth fortnight, of such a defiling contact. The penitent should make as many gifts of gold to the Brâhmaṇas as the number of fortnights he might have lived in the company of a degraded person. (10—12)

The woman, who having bathed at the close of her

menstrual uncleanness, does not share the bed of her husband that day (fourth day of the flow), goes to hell after death, and is doomed to suffer the pangs of widowhood in her successive rebirths. (13)

He, who does not visit his wife on the day of her menstrual ablution, becomes certainly guilty of the dreadful sin of fæticide. (14)

He, who forsakes a chaste innocent wife in youth, is sure to take birth as a woman in his seven successive incarnations, suffering the pangs of widowhood in each of them. (15)

She, who lightly treats her husband for his poverty or ignorance, takes birth as a female serpent in her successive rebirths, punished with the privations of a widowed life even in such hateful incarnations. (16)

As the owner of a field, wherein a seed carried by the wind is seen to sprout, becomes the owner of that sprouting also, and not the owner of the seed; so the husband of a woman, in whom another person has cast his seed, becomes the owner of the child born thereof in contradistinction to the owner of the sperm. (17)

Sons begotten by a man on another's wife may be divided into two classes such as *Kunda* and *Golaka*. A child begot on another man's wife by a person during the life-time of her husband is called a *Kunda*, while the one begot on her after her husband's demise is called a *Golaka*. (18)

Sons are either *Aurasa* (born of one's own loins). *Kshetraja* (begot on one's wife by another), *Dattaka* (filiated with the permission of his parent), or *Kitrima* (artificial). A son given by his father or mother in filiation is called a *Dattaka* son. (19)

He who marries before the marriage of his elder brother, the girl thus married, as well as her father who gives her away, the priest who solemnises such a marriage, and the elder brother thus superseded in marriage, all these five persons, go to hell. (20)

An younger brother marrying or performing an *Agnihotra* sacrifice before the marriage of his elder brother is called a *Parivettâ*, while the elder brother is called a *Parivetti*. (21)

For the expiation of their respective sins, a *Parivettâ* should practise two *Krichchha Vratas*, his bride should practise a *Krichchhati Krichchha Vratam*, while the priest, who solemnises such a marriage, should practise a *Chândrâyana Vratam*. (22)

A younger brother commits no sin by marrying before the marriage of his elder brother, if the latter happens to be a hunch-back, eunuch, or idiot, or is born deaf or blind. (23)

A younger brother commits no sin by marrying before the marriage of an elder brother, if the latter happens to be a son of his father's elder brother, or a step brother, or a brother begot by his father on another man's wife. (24)

A younger brother may marry with the permission of an unmarried elder brother, if the latter wishes to observe a vow of life-long celibacy. This is the opinion of Shankha. (25)

A (married) woman may take a second husband under any of the five following exigencies, viz., if her first husband long remains unheard of, or dies, or takes to asceticism, or loses his virile power, or becomes a degraded person. (26)

A widow, who betakes to *Brahmacharyayam* after

the demise of her lord, goes to heaven, after death, like *Brahmachârins*. (27)

A widow, who immolates herself on the same funeral pile with her deceased husband, resides in heaven for ten millions of years, which is the number of hairs on the human body. (28)

As a snake-charmer forcibly draws a snake out of its hole, so does a wife, who follows her lord in death, lifts up his benighted soul from the abyss of hell, and enjoys the felicity of his company in heaven. (29)

## CHAPTER V.

A BRAHMANA having been bitten by a dog, jackal, or wolf should bathe and repeat the sacred *Gâyatri*, the mother of the *Védas*. (1)

A person bitten by a dog would be pure again by bathing in water, in which cow-horns have been dipped, at the estuary of a great river, and by seeing the sea. (2)

A Brâhmaña having been bitten by a dog, at the close of his Vedic studies, or at the completion of a vow, should resume his cleanness by bathing in washings of gold and by taking clarified butter as well. (3)

A Brâhmaña having been bitten by a dog during the observance of a vow should fast for three nights, and then complete his vow after having taken clarified butter mixed with washings of *Kus'a* grass. (4)

A Brâhmaña, whether a vowist or not, should make obeisance to three Brâhmañas after having been bitten by a dog, and would be pure again under their gaze. (5)

A part of the human body smelled, licked, or scratched

by a dog, should be purified by washing it with water and cauterising it with fire. (6)

A Brâhmaña woman having been bitten by a dog, wolf, or jackal, would be pure again by looking at the moon and stars. (7).

If the day (of bite) happens to be one in a dark fortnight when the moon is not seen, she should look at that quarter of the heaven where the moon is supposed to be, that day. (8)

A Brâhmaña bitten by a dog in a village where no other Brâhmaña resides would be pure again by bathing and circumambulating a bull, that day. (9)

The corpse of a *Sâgnika* Brâhmaña, killed by a cow, *Chandila* or a king, or who has committed suicide by poison, should be burned in *Laukika* fire without reciting any *Mantram*. (10)

The *Sapînda* relations of such a Brâhmaña, happening to touch, or carry, or cremate his dead body, should practise a *Prâjîpatyam*, and then with the permission of the Brâhmañas should wash the particles of his skeleton with milk, and burn them again in his own fire by severally reciting the *Mantras*. (11—12)

O you foremost of the Rishis, imagine the case in which a *Sâgnika* (keeper of the sacred fire) Brâhmaña is dead in a foreign country, and his own sacred fire stands blazing in his distant home. Now hear me discourse on the *Agnihotra* rites to be practised in connection with his death, as described in the *Vâdas*. (13—14)

On a piece of antelope skin should be spread blades of *kus'a* grass in the form of a man. After that, seven hundred *Palâsha* leaves should be collected and distributed over the different parts of that image of *kus'a*

in the following order, *viz.*, forty *palâs'a* leaves should be placed on its head, sixty on the region of its throat, a hundred on its arms, ten on its fingers, a hundred on its chest, thirty on its belly, eight on the region of its testes, five on the region of its verile organ, twenty one on its thighs, twenty on its knees and ankles, and fifty on its toes. (15—18)

Then the different articles and implements, which are used in connection with an *Agnihotra* sacrifice, should be distributed over the different parts of the image, as follows, *viz.*, a fire-churner made of *S'ami* wood should be placed on the region of its testes; a *Jahu* (crescent-shaped wooden ladle used for pouring the sacrificial butter into the fire) should be placed in its right hand; and an *Upâsat*, in its left. A mortar should be placed on its one ear, a pestle on its back, a stone slab on its chest, clarified butter with grains of rice and and sesame in its mouth, a *Praksnâni* (vessel of holy water) on its other ear, an *Ajyasthali* (vessel of clarified butter) on its eyes, and bits of gold in the cavity of its mouth, nostrils, etc., (19—20)

Then a brother or a fellow vowist of the deceased should cast libation of clarified butter over it by reciting the *Mantra* "may he attain to the region of the gods, obeisance." (21—22)

All acts should be done in such a case according to the regulations laid down in connection with cremation of dead bodies. (23)

By acting as above directed, the spirit of the deceased goes to the rejoin of *Brahma*, and the twice-born ones, who join in this crematory rite, become entitled to elevation in the higher spheres. Those,

who do not follow this rule, become short-lived and go to hell, after death. (24—25)

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#### CHAPTER VI.

HENCEFORTH I shall discourse on the Expiation of sin which one incurs by killing beasts and birds, etc. The holy Parás'ara described it of yore, and it has been elaborately dealt with in the institutes of Manu. (1)

Having killed a swan, crane, cock, duck, or a *Sharabha*, one should regain his cleanness by fasting for a day and night. (2)

Having killed a parrot, pheasant, heron, or pigeon, one should fast during one entire day and take his meal in the night. (3)

Having killed a crow, dove, *Bhāsa*, *Shāri*, or a *Titterī*, one should practise *Prāṇāyama*, both morning and evening, by standing in water. (4)

Having killed a vulture, falcon, peacock, owl, alligator, or a bird of the *Chāsa* species, one should forego all cooked food during an entire day, and fast during the following night. (5)

Having killed a sparrow, cuckoo, Khanja, Lavaka or a *Raktapád*, one should fast during an entire day and take his food in the night. (6)

By worshipping S'iva one is exonerated from the sin of killing a bird of the Kárandava, Chakora, Pingala, Kurar, or Bharadvája species. (7)

Expiation for the sin of killing a pigeon, Bherunda, Sheyeva, Bhasa, or a Kapinjala, or of a bird of any other species, is a fast for an entire day and night. (8)

Having killed a cat, mongoose, snake, Boa, or a Dundubha (a species of non-venomous snake), one should feed Brâhmañas with Krishara by way of expiation, and make gift of an iron-stick to each of them in the shape of a *Dakhinâ* (honorarium). (9)

Having killed a porcupine, hare, tortoise, fish, or a Godhâ (a species of lizard) one should live on bringels alone for a day, whereby he would be pure again. (10)

Having killed a wolf, jackal, bear, or a hyena, one should observe a fast for three days, and make the gift of a Prastha measure of sesame to a Brâhmaña. (11)

Having killed an elephant, Gavaya (a species of ox), horse, buffalo, or a camel, one should fast for seven days, and propitiate the Brâhmañas as well as for expiation. (12)

The sin of unintentionally killing a stag, Ruru (a species of deer), or a boar, is extinguished by one's living, for an entire day night, on grains that have not been raised in a ploughed field. (13)

Similarly, having killed any other quadruped of the forest, one should fast for a whole day and night, and recite the *Mantra* sacred to the Fire-god for the expiation of one's sin. (14)

Having killed an artisan, S'udra, or a woman, one should practise two *Prâjâpatya* penances, and make gift of eleven oxen to Brâhmañas for expiation. (15)

Having killed an innocent Vaishya or Kshatriya, one should practise two *Atikrichchha* penances, and make gifts of twenty-one kine to Brâhmañas. (16)

Having killed a Brâhmaña, who is devoid of all rites peculiar to his order, or a Vai'sya, or S'udra who is true to the performance of religious duties, one should

practise a *Chândrâyana* penance and make gifts of thirty kine to the Brâhmaṇas. (17)

The expiation for a Kshatriya, Vais'ya, or S'udra, who has killed a *Chandâla* or a member of any of the vile castes, should be regarded as the practice of an *Ardha-Kṛîchchha* penance. (18)

A Brâhmaṇa, who has killed a thief, S'vapak, or a *Chandâla*, shall be absolved of his sin by fasting and practising *Prâṇâyâma* for an entire day and night. (19)

A Brâhmaṇa having conversed with a *Chandâla* should expiate his sin by first holding a conversation with a Brâhmaṇa and by reciting the *Gâyatri* thereafter. (20)

A Brâhmaṇa having shared the same bed with a *Chandâla* should fast for three nights. Having walked the same road with a *Chandâla* he should regain his purity by reciting the *Gâyatri Mantra*. (21)

Having seen a *Chandâla*, a Brâhmaṇa should cast look at the sun; having touched a *Chandâla* a Brâhmaṇa should bathe with all his wearing apparels on. (22)

Having unwillingly drunk the water of a tank which a *Chandâla* has caused to be excavated, a Brâhmaṇa should fast for a night and the whole day following. (23)

Having drunk the water of a well which has been defiled by the touch of a *Chandâla*'s water pot, a Brâhmaṇa should live on barley and cow's urine for three days, whereby he would regain his personal cleanliness. (24)

The expiation for the sin of unwillingly drinking out of a *Chandâla*'s cup is the performance of a *Chândrâyana Vratam* in respect of a Brâhmaṇa, provided that the water is belched out immediately after taking; whereas

a *Krichchha Sântâpanam Vratam* should be practised in its stead, if the water is retained and digested in the stomach. (25—26)

In cases where Brâhmaṇas are enjoined to practise *Sântâpan* penances, Kshatriyas should practise *Prâjâpatyas*; Vais'yas, half-*Prâjâpatyas*; and S'udras, quarter *Prâjâpatyas*. (27)

Having unknowingly drunk milk, water, or curdled milk kept in the vessel of a person of vile caste, a member of any of the twiceborn orders should regain his purity by fasting, and practising *Brahma-Kurcham*, while a S'udra should fast, and make gifts according to his might, under the circumstance. (28—29)

Even once having knowingly partaken of the boiled rice cooked by a *Chandâla*, a Brâhmaṇa should expiate his sin by living, for ten (consecutive) nights, on a diet consisting of barley grains and cow's urine. (30)

Each day, only a morsel of barley grains soaked in cow's urine should be taken, and the penance should be duly brought to its close on the tenth day. (31)

If a *Chandâla* conceals himself, or live *incognito* in the house of a Brâhmaṇa, his brethren Brâhmaṇas should favour him, as follows, in respect of absolving his sin. (32)

Assembled in the holy Synod of Resignation (*Upasanyâsa*), they should address him as follows:—Rules of ethics heard from the lips of the Rishis, and inculcated in the holy Vedas, succour all beings. We succour thee, O thou knower of virtues, from this crisis of sinful defilement, (33)

For three days, in the company of these Brâhmaṇas, he (delinquent) should take cooked sesame with milk,

milk curd, clarified butter, and cow's urine, and bathe twice, each day. (34)

For the (first) three days he should take cooked sesame soaked in cow's urine, with milk; with milk curd for the second three days; and with clarified butter, for the last three days of the penance. (35)

One should not partake of boiled rice, which has been previously partaken of by another, neither that which is worm-eaten, nor that which has been given with a bad will. Not more than three *Pala* weights of milk and milk-curd and one *Pala* weight (8 tollas) of clarified butter should be taken at a time. (36)

Articles made of copper or bell metal should be purified with the help of ashes; and clothes, by washing; while the earthen vessels (kept in the room) should be thrown away. (37)

After that, a vessel-containing safflower, treacle, cotton, salt, oil, and clarified butter should be kept at the door of the room, and its roof tree should be set to fire. (38)

Having been thus absolved of his sin, he should sumptuously feed the Bráhmaṇas, and make gifts of thirty kine with a bullock to them. (39)

The ground should be again plastered and purified by performing rites of *Homa* and *Japa* upon it. The ground on which a Bráhmaṇa stands can never suffer any defilement or contamination. (40)

In the case where a washer-woman, or a woman of the coblar, hunter, or *Pukkas* a class resides *incognito* in the house of a member of any of the four social orders, only half of what has been laid down in the preceding case, with the exception of burning down the room, should be practised by way of purification. (41—42)

One should immediately come out of the room in which a *Chandâla* has entered, and throw away all the earthen pots kept therein. (43)

Earthen vessels containing oil, clarified butter, etc., should not be discarded (under the circumstance); they should be purified by sprinkling milk-water over them. (44)

What is the rite of purification in respect of a Brâhmaña suffering from an ulcer, in the pus and bloody secretions of which worms are found to germinate? (45)

Such a worm-infested Brâhmaña should be pure again by taking and bathing in a compound of cow-milk, milk-curd, clarified butter, and cow's urine, for three days. (46)

A Kshatriya, under the circumstance, would be purified by making a gift of five *Masha* weight of gold, (while) a Vais'ya would be pure again by (fasting for a day) and making the gift of a cow to a Brâhmaña. (47)

A S'udra, under the circumstance, need not observe any fast. It is the gift that purifies a S'udra, or he may secure his absolution by taking *Panchagavyam* and making obeisance to a Brâhmaña. (48)

By respectfully laying on his head the benedictory statement of "may all things be faultless" (*Achchhidramastu*) uttered by a Brâhmaña, a S'udra acquires the merit of an *Agnishtoma* sacrifice. (49)

In disease, danger, pestilence, or famine, or during supernatural visitations, a S'udra should cause a Brâhmaña to observe a fast, or to perform a *Vrata* or sacrifice instead of fasting or doing it himself, (50)

Or Brâhmañas may bless them out of their gracious will. The blessing of a Brâhmaña ranks equal with the merit of all pieties combined. (51)

Such a favour should be done to the weak, old, and juvenile. Favour shown by a Brâhmaṇa to any other may not bear the desired effect. Hence, he should not show favour to the unworthy. (52)

A Brâhmaṇa doing favour, (in respect of absolution of sin) out of affection, greed, fright, or ignorance, to an unworthy person, takes away the demerit from the latter. (53)

Brâhmaṇas, who advise the performance of an expiatory rite in respect of a person in his death bed ; those who dissuade healthy men from undertaking rites of absolution on the ground of pressure of business, as well as those who themselves undertake such rites on behalf of the healthy, should be regarded as their male-factors. Such Brâhmaṇas go to hell, after death. (54—55)

He, who insults a Brâhmaṇa, is deprived of the privilege of performing any expiatory rite. Fruitless are his fasts and pieties. He can never acquire any merit in the eyes of heaven. (56)

Whatever a Brâhmaṇa enjoins is the law of virtue. He, who disobeys the dictates of a Brâhmaṇa, should be regarded as a Brâhmaṇa-killer. (57)

Truly meritorious are the fasts, vows, pilgrimages, penances, penitential rites and ceremonial ablutions made by him, who causes all these acts to be performed by a Brâhmaṇa for him. (58)

Whatever is defective in the practice of one's vows and penances, or in one's celebration of a religious sacrifice, is remedied, if one gets a Brâhmaṇa to practice or celebrate them on his behalf. (59)

Brâhmaṇas are the locomotive sanctuaries, solitary, and givers of all boons. Verily the sins of the polluted are washed away by the waters of Brâhmaṇic words. (60)

The word of a Bráhmaṇa is the word of a God. A Bráhmaṇa is a moving pantheon, his words can never be falsified. (61)

Boiled rice containing any insect or fly should be first washed with water, and one should touch it with ashes before partaking thereof. (62)

A Bráhmaṇa, who catches hold of his leg instead of touching the plate with his hand, during a meal, is supposed to eat the residue of another man's meal. (63)

One should neither eat with one's shoes on, nor while sitting on a bed-stead. Looked at by a dog or a *Chendāla*, during his meal, a man should rise from his meal at once. (64)

Now I shall describe to you which kind of boiled rice is pure and which kind of boiled rice is forbidden to be taken, as related by the holy Parás'ara of yore. (65)

How can boiled rice to the measure of a *Drona* or an *A'dhaka*, eaten by a crow or a dog, be purified? You shall ask that of the Bráhmaṇas. (66)

Then the Bráhmaṇas, conversant with the *Vēdas* and *Vedāngas*, the protectors of virtue, shall say that, "boiled rice to the measure of a *Drona*, eaten or licked by a crow or dog, should not be abandoned." (67)

Thirty-two *Prasthas* make one *Drona*, and two *Prasthas* make one *A'dhaka*. Scholars, well-versed in the *S'ruti* and *Smritis*, call boiled rice to the measure of a *Drona* as *Dronānnam*, and that to the measure of an *A'dhaka* as *A'dhakānnam*. (68)

A little of that portion of *Dronānnam* or *A'dhakānnam*, which is eaten by a crow or dog, or smelled by a cow or ass, should be thrown away by a Bráhmaṇa, the rest being considered as pure and fit for use. (69)

The unaffected residue of such *Dronânnam* etc., after having scraped off the part (eaten or touched by a crow or dog as above described), should be sprinkled over with washings of gold, and again warmed on fire. (70)

(Such) boiled rice, sprinkled over with the washings of gold, heated on fire, and purified by the Vedic chants of Brâhmañas, becomes, that moment, pure and fit for use. (71)

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## CHAPTER VII.

HENCEFORTH I shall deal with the process of purifying vessels and utensils in general as described by the holy *Parâs'ara*. Wooden vessels are purified by scraping off their surface. (1)

Sacrificial vessels are purified by simply rubbing them with the palm of one's hand, during the celebration of a sacrifice, (while) Grahas (ladles) and Chamas (cans for drinking *Soma* juice) are purified by washing. (2)

At the time of cooking the sacrificial porridge (*Charu*) ladles and cans (*Sruk* and *Sruva*) are purified by washing them with warm water. Vessels made of bell metal should be cleansed with ashes, while those of copper should be cleansed by rubbing them with any acid substance. (3)

A woman, who has not known a man, is purified by her menstrual flow, and the flood tide of a river cleanses the (inundated) land in the absence of any impurity (adhesive to the soul.) (4)

A hundred pitchers of water should be lifted out of a pond, tank or well, in any way defiled, and its

purity shuld be effected by pouring *Panchagavyam* into it (5)

A girl of eight years of age is called *Gauri*; at the ninth year of age she is called *Rohini*. A girl of ten is denominated *Kanyâ*, and thenceforward she is called *Rajasvalâ*. (6)

The departed manes of him, who does not give away his daughter in marriage after she has completed her twelfth year, drink her menstrual fluid, each month. (7)

The father, mother, and elder brother, all these three (relations), of a girl, who menstruates before her marriage, go to hell by seeing her thus in her periods. (8)

A Brâhmaña, marrying such a girl through temptations of flesh, should be looked down upon as the husband of a S'udra wife (*Vrishalipati*). He should neither be spoken to, nor allowed to sit at the same row with other Brâhmañas at a dinner. (9)

A Brâhmaña, visiting a S'udra woman even for a single night, should live by begging for three years from the date, inorder to be absolved of the sin thereby committed. (10)

Now I shall describe the process by which a Brâhmaña, accidentally touching a *Chandâla*, or a parturient woman, or a degraded person after sun-set, should recover his personal cleanness. (11)

He should either look at fire, gold, or the luner path in heaven, and having followed a train of Brâhmañas should take an ablution in the river. (12)

Two Brâhmaña women touching each other during their menses should fast for three nights, whereby they would be clean again. (13)

A Brâhmaña woman in her menses, touching a Kshatriya woman similarly circumstanced as herself, should practise the penitential rite of *Ardha krichchham*, while a Kshatriya woman should practise a *Pâda krichchha Vratam* for purification. (14)

A Brâhmaña woman in her menses, touching a Vaishya woman in her flow, should practise the penitential rite of *Pâdonukrichchham*, while the latter should practice a *Pâda krichchham* by way of absolution. (15)

A Brâhmaña woman in her periods, touching a S'udra woman in her flow, should practice a *Krichchha Vratam*, while the latter should regain her cleanness by making gifts. (16)

A woman regains her personal cleanness on the fourth day of her flow after bathing; but she is not privileged to undertake any rite, whether *Daiva* (pertaining to the gods) or *Pitra* (in honour of one's departed manes), till the complete cessation of the discharge for the month. (17)

A woman suffering from any kind of uterine haemorrhage is not affected by the discharge as regards her personal cleanness, inasmuch as the flow in her case is a disease and not the outcome of a normal (physiological) function. (18)

A woman becomes as abject as a *Chandâli* (woman of the most degraded caste) on the first, a *Brahmaghâtini* (murderess of a Brâhmaña) on the second, and a *Rajaki* (laundress) on the third day of, her menstrual flow. She regains her cleanness on the fourth day. (19)

A clean woman should successively bathe ten times, and touch, after each bath, the person of her, who,

though being in her menses, is incapacitated, through illness, from bathing, on the fourth day of her flow. (20)

A Brâhmaña, any wise touching the person of a S'udra who has washed his mouth after eating, should take a bath for purification, while having touched one with unwashed mouth after eating, he should practise a *Prâjapatyam*. (21)

A Brâhmaña, who touches a dog, or a S'udra before washing his mouth, after eating, should fast for a day, and take the compound known as *Panchagavyam* in order to recover his cleanliness. (22)

A vessel of bell metal, not defiled by the touch of wine, should be purified by rubbing it with ashes, while in a case of such defilement it should be purified by heating it in fire. (23)

Vessels of bell metal, smelled by kine, or defiled by the touch of dogs, crows, etc., or out of which S'udras have taken their food, should be purified by rubbing them with ten kinds of ashes. (24)

A vessel of bellmetal, in which washings of one's feet, or garglings of one's mouth have been cast, should be kept buried underneath the ground for six months, after which they should be unearthed (and considered fit for use.) (25)

Iron-pots are purified by simply removing them from one place to another, those of lead are purified by exposing them to fire, while those made of bones, teeth, horns, silver, gold, jems or stone are purified by washing them with water. Vessels made of stone should be likewise purified by washing them with water. (26—27)

Earthen vessels are purified by heating them in fire; while paddy should be purified by attrition. (28)

Large measures of paddy, or large numbers of clothes, anywise defiled, are purified, by sprinkling them over with water, their purification consists in simple washing, when their measure or number is small. (29)

Fabrics made of bamboo skin, wool, jute, cotton or silk are purified by simply dipping them in water. (30)

Bedsteads, woolen pillows, as well as yellow or red fabrics should be purified by exposing them to the sun. (31)

Pitcher-seats made of rush or grass (*Munjas*), broomsticks, winnows, strops or whetting stones, and ropes for binding wood, grass, etc., should be purified by washing them with water. (32)

Cats, flies, worms insects, vermin, and frogs touch things both pure and impure; hence nothing is defiled by their contact. It is the dictum of Manu. (33)

A stream of water, which comes flowing over the ground or mixes with another (flow of) water, if previously used by another, should not be considered defiled as an used remainder. Similarly, oils, previously used by others, should not be considered as defiled. This is the dictum of Manu. (34)

Betels, sugarcane, oil-seeds, oil, *Madhuparkas*\* unguents, and *Soma* juice, if previously used or partaken of by another, do not suffer any defilement thereby. This is the dictum of Manu. (35)

Mires of road, water, boats, hays, and burned bricks are purified by exposing them to the sun and air. (36)

\* A compound of honey, milkcurd, clarified butter, and sugar offered to honourable guests, or gods, on ceremonial occasions. Tr.

Dusts blown about by the wind, as well as broad streams of water, suffer no defilement; women, infants, and old men are always pure. (37)

One should touch one's right ear after having sneezed, coughed, spitted, or bitten any part of one's body, as well as after having told a lie, or talked with a degraded person. (38)

The fire-god, the *Védas*, the sun, and the moon, reside in the right ear of a Brâhmaṇa. (39)

The holy pools and streams such as the *Prabhâsa*, the Ganges, etc., always reside in the right ear of a Brâhmaṇa. This is the dictum of Manu. (40)

During the prevalance of a famine, in disease, or in a foreign country, or on the outbreak of a civic disturbance in one's father land, one's primary thought should be the protection of one's body. Piety should be a secondary consideration under the aforesaid circumstances. (41)

By any measure, whether mild or violent, one should try to recoup one's bodily health when diseased, and practise pieties when physically capable. (42)

One need not think of laws of decorum or cleanliness when in distress. First get rid of the trouble and then practise virtues. (43)

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## CHAPTER VIII.

WHAT would be the expiation for the death of a cow, dead with halter round her neck, or while bound to a stake, her owner having had no desire to keep her so bound at the time? How should the owner of such a cow atone for his sin, though unintentionally committed. (1)

He should report his sin to Bráhmaṇas, well-versed in the *Védas*, *Vedāngas* and religious scriptures, who are firmly devoted to their proper duties in life. (2)

Now I shall describe the procedure to be adapted (by owner of the dead cow) in presenting himself before the synod of the holy, since it is the synod that will advise him as regards the nature of the expiatory rite to be gone through in his case. (3)

Having once ascertained the unmistakeable proofs of his sin, he (owner) should not eat anything before presenting himself before the synod. Eating, under the circumstance, tends to doubly enhance the sin, even in a place where such an assembly does not exist. (4)

Even in the case where the proofs of sin are of a dubious character, eating is prohibited until a definite decision is arrived at as regards its commission or non-commission. There should be no concealment of a sin after it is committed, as hiding tends to lessen its veniality. (5)

Whether light or atrocious, the full extent of the guilt (*lit*: sin) should be confessed and reported to the synod of the virtuous, for like intelligent and skillful physicians in a disease, it is they only who can absolve him of the sin. (6—7)

Having thus atoned for his sin, a truthful, straight-natured, remorseful penitent can get rid of his sin. (8)

A Kshatriya or a Vais'ya penitent, under the circumstance, should bathe with all his clothes on, and silently approach the holy assembly in his wet and dribbling garments. (9)

Then having entered the assembly, he should make obeisance to the (congregated) Bráhmaṇas by falling

flat upon the ground on his face, and report nothing verbally to that body. (10)

Brâhmaṇas, who are ignorant of the *Védas*, and *Gâyatri* and *Sandhyâ*, and those who do not cast any oblation in the sacrificial fire and live by agriculture, are only Brâhmaṇas in name. (11)

A synod or assembly consisting of thousands of those Brâhmaṇas who are devoid of *Mantras* and *Vratas*, and who trade upon the privileges of their own caste in order to earn a living, should be regarded as wanting in the status of a true synod. (12)

What these illiterate, ignorant, Brâhmaṇas say by way of expressing their opinion on a particular sinful act, without being able to interpret the true import of the scriptures, only serves to split the demerit of the act into a hundred parts, which, thus divided, defiles their souls in return. (13)

The synod, that lays down the form of an expiatory rite for a penitent without having any knowledge of the scriptures, acquires the demerit (of the act for which expiation is sought). The penitent is absolved of his sin. (14)

What three or four Brâhmaṇas, well-versed in the *Védas*, lay down as expiation for any particular delinquency, should be regarded as the only true form of expiation (that can be advised.) What thousands of other (ignorant) Brâhmaṇas may advise in the case is not of the right kind. (15)

Sin standeth in awe of them, who interpret the meanings of scriptures in conformity with the principles of sound reasoning. (16)

Like water in a stone (receptacle) that is purified

by the agency of the sun and air, a penitent is purified of his sin through the dictate of the synod. (17)

Like water that is dried up by the sun and air, the sin of a penitent is extinguished by the order of the *Parishad*; it does not attach itself either to the penitent, or to the synod. (18)

An assembly consisting of three or five Brāhmaṇas, who are well-versed in the *Vēdas* and *Vedāngas* even without consecrating the sacred fire, is called a *Parishad* (synod). (19)

Even a single Brāhmaṇa, who is a Muni with a knowledge of his self and devoted to prayers, performances of Vedic sacrifices, and ceremonial oblations (*Snātaka*), may constitute a *Parishad* in his individual capacity. (20)

In the absence of five Brāhmaṇas of the aforesaid type, an assembly consisting of Brāhmaṇas, who are content with their own profession, should be regarded as a *Parishad*. (21)

A council consisting of thousands of persons, who are Brāhmaṇas only in name, should not be honoured with the dignity of a *Parishad*. (22)

An wooden elephant, an antelope made of (stuffed) hyde, and a Brāhmaṇa who has not studied the *Vēdas* are the three (things) that merely bear the epithet of (their living, genuine, prototypes). (23)

Like a waterless well, like a deserted hamlet, like a *Homa* done without fire, meaningless is the life of a Brāhmaṇa, who is without any *Mantram*. (24)

Like a sexual intercourse by a eunuch, like seeds cast in a barren soil, like a meritless gift made to an ignorant person, meaningless is the life of a Brāhmaṇa who has not studied the *Rik* verses. (25)

As the different limbs of a picture in painting are gradually developed (by giving fresh touches), so the Brâhmañic virtues of a Brâhmaña are gradually evoked through the successive performance of religious rites. (26)

By advising on forms of expiatory rites, those, who are Brâhmaṇas only in name, go to hell. (27)

Brâhmaṇas, who study the *Védas*, and perform, each day, the five religious sacrifices known as the *Panchayajna*, are the wielders of the three worlds, and serve as the supports of men, who are addicted to the enjoyment of the objects of the five senses. (28)

As duly consecrated fires in cremation grounds consume the sins and impieties of the (cremated), so the Brâhmaṇas, illumined with the light of knowledge, consume all sins, and become like the gods. (29)

Like all impure things which should be cast in water, all sins and impieties should be merged in the water-like (pure) souls of Brâhmaṇas. (30)

A Brâhmaña without the *Gâyatri Mantra* is more degraded than a S'udra. Brâhmaṇas, who know the supreme Brahmá and are devoted to the *Gâyatri*, are the foremost in honour and sanctity. (31)

The person of a wicked Brâhmaña is more worshipful than that of a S'udra, who has controlled his senses. Who will milch a docile she-ass in preference to a vicious cow? (32)

Riden in the chariot of scriptures, and wielding the swords of *Védas* in their hands, Brâhmaṇas, whatever they may speak even in fun, is highly obligatory (*Dharma*). (33)

Hence, he, who is well versed in the four *Védas* and *Védângas*, studies the scriptures, and has got a mind

free from all hesitations or waverings, should be regarded as constituting the best Parishad in his individual self. In the absence of a such a man, a council consisting of ten Brâhmaṇa house-holders should be reckoned as a Parishad of the middling class. (34)

Brâhmaṇas should neither lay down the form of expiation in a particular case, unless commanded by the king to do the same, nor pronounce the verdict of absolution without first having got the permission of the king in that behalf. (35)

The sin of what a king wishes to do in contravention of the orders of the Brâhmaṇas (synod) becomes hundredfold, and sticks to him. (36)

Brâhmaṇas should lay down the form of expiation before a divine temple. They should first purify their minds of all impieties, and then lay down the form of expiation after having recited the *Gâyatri Mantram*. (37)

During the practice of an expiatory penance, the penitent should shave his entire head as well as the tuft of hair on his crown, thrice bathe, each day, pass his nights in a cowshed, and follow the kine to pasture during the day. (38)

Even in extreme heat or cold, or in rain, or during a storm or gale, he should not think of seeking any kind of shelter or refuge for himself by abandoning the cattle to shift for themselves. (39).

Even if the cows intrude on another man's field, or devour the corn in his own house or in that of another, or if they suckle their calves, he should not speak anything about these to any one. (40)

He should drink after the cows have appeased their thirst; he should lie down after the cows have been comfortably housed. A cow sunk in mire he should try

his best to succour, even if the attempt imperils his own life. (41)

A protector of cows and Brâhmaṇas, who sacrifices his life for things good, is absolved of the sin of killing a cow or Brâhmaṇa. (42)

A *Prâjâpatyam* should be laid down as the expiatory penance for an act of cow-killing. A *Krichchha Prâjâpatyam* should be divided into four parts. (43)

The penitent should take a single meal on the first day, eat a single meal on the night of the second day, live upon something not obtained by begging on the third day, and take nothing but air on the fourth day, of the penance. This is called a *Pâda Krichchha Prâjâpatyam*. (44)

The penitent should take a single meal, each day, on the first two days, eat only once on the nights of the second two days, eat what is not obtained by begging on the third two days, and live on air alone on the last two days, of the penance. This is called a *Dvipâda Krichchha Chândrâyanam*. (45)

The penitent should take a single meal daily on the first three days, eat once alone on the nights of the second three days, take what is not obtained by begging on the third three days, and live on air alone on the last four days, of the penance. This is called a *Tripâda Krichchha Chândrâyanam*. (46)

The penitent should take a single meal daily on the first four days, eat only once, every night, on the nights of the second four days, take only what is not obtained by begging on the third four days, and live on air alone on the last four days, of the penance. This called a full *Krichchha Chândrâyanam*. (47)

Brâhmaṇas should be feasted at the close of the penance, and proper honorariums should be given to them. Twice-born ones should likewise recite the sacred *Mantram* in connection with the performance of this expiatory rite. A cow-killer is undoubtedly absolved of his sin after having thus feasted the Brâhmaṇas (at the close of this penance.) (48—49)

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#### CHAPTER IX.

No sin is committed, if a cow\* dies under restraint, or in fastening, which is considered necessary for her protection. This would not constitute either an act of intentional or unintentional cow-killing. (1)

A twig, equal to the width of a thumb in girth, and measuring a cubit in length, with a tuft of fresh, undried leaves at its top, should be (used as) a *Danda* (rod for goading cattle). (2)

He, who beats or strikes down a cow with anything other than a rod of the above type, should atone for his sin by doubly practising the penance laid down before in connection with an act of cow-killing. (3)

An act of cow-killing may be divided into four classes according as a cow is killed under restraint, or in fasting, or by yoking her to a plough, or by simply beating. A *Pâda* (quarter) penance should be practised for a cow killed by restraining her, while a half penance should be practised if she is killed on account of being kept bound to a stake. (4)

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\* The term cow includes a bullock also.

A three quarter part of the penance should be practised if a cow dies on account of being yoked to a plough, while the penance should be practised to its full extent if she is killed down right by hammering. (5)

An offence of (cow-killing) by restraint is committed if a cow dies on account of being kept restrained in a pasturage, cowshed, castle, or plain, or at the shore of a sea or river, or in a ditch, or rock-cave, or on a barren ground. (6)

An offence of cow-killing by fasting is committed if a cow dies on account of being bound with any kind of binding chord, strappings, bells, etc., either in a house or forest, no matter whether such fasting is intentionally made or otherwise. (7)

An offence of cow-killing by yoking is committed if a cow or bullock dies on account of being yoked to a plough, or through being subjected to a heavy pressure, or to carry an extremely heavy load, or on account of being bound in rows of three or four. (8—9)

If a cow (or bullock) dies on account of being struck with a rod or pelted with a stone, either intentionally or unintentionally, by a person, intoxicated, enraged, or insane, such a striking should be considered as the cause of her death. (10)

But if after having been struck down as (above described), the said cow (or bullock) regains her consciousness, and rises up, or eats five or seven mouthfuls of hay, or drinks water, no expiation is necessary for the (beating etc.). (11—12)

A quarter part of the expiatory penance should be practised after having destroyed the pregnancy of a cow if the impregnated matter lies in a gelatinous and undifferentiated state in her womb; half of that should

be practised if the foetus is caused to be aborted after the signs of pregnancy have become fully patent; and a three quarter part of the expiatory rite should be performed if her pregnancy is destroyed after she has become quick with her calf. (13)

A penitent should shave the hair on his body in connection with practising a quarter part of the penance; shave his mustache in practising a half penance, and all his hairs, excepting the tuft of hairs on his crown, in practising a three quarter part of the penance. A complete shaving from one's head to foot is enjoined to be made in respect of practising a full penance under the circumstance. (14)

A pair of clothes should be gifted away in connection with a quarter; a vessel of bellmetal, in connection with a half; a single bullock, in connection with a three quarter; and a pair of bullocks, in connection with, a full penance. (15)

But the foetus of a cow may be quick with life even before the full development of its limbs. The expiatory rite for an act of cow-killing should be doubly performed after having destroyed a full developed calf in the womb. (16)

A quarter part of the expiatory penance should be practised after having broken down the horns of a cow with a rod or stone; a half penance should be the expiation in the case where the horns are completely rooted out. (17)

The practice of a *Pâda krichchha Vratam* is the expiation for an act of spraining the tail of a cow; that of a *Dvipâda krichchha Vratam* is the expiation for fracturing any of her bones, that of a *Tripâda krichchha Vratam* is the expiation for breaking her ears, while

that of a *kṛīchchha Vratam* is the expiation for an act of cow-killing. (18)

No expiatory rite should be performed in respect of the death of a cow that survives six months even after the fracture of her waist, horns, or of any other bone in her body. (19)

A cow-beater should apply oil with his own hands to a wound or ulcer in her body, caused by the beating, until it is fully healed up, and live upon fodder until she becomes strong and sound again. (20)

A cow, (under the circumstance) should be well-cared for until she becomes sound again in all her limbs. Then her assaulter should make obeisance to Brâhmaṇas and renounce his feigned bovine character. (21)

But if all her limbs do not become sound again, if she suffers mutilation in any part of her body, then a half of the expiatory penance for an act of cow-killing should be practised. (22)

Now I shall describe the expiatory penance for one who kills a cow, out of anger, with a log of wood, stone, or weapon. (23)

Having killed a cow with a log of wood, one should practise a *Sântapanam Vratam*; a *Prâjâpatyam Vratam* should be practised after having struck her down with a brick-bat; a *Taptakrîchchha Vratam*, after having pelted her to death with stones; and an *Atikrîchchha Vratam*, after having killed her with a weapon. (24)

Five cows should be gifted away in connection with a *Sântapanam* penance; three, in connection with a *Prâjâpatyam*; eight, in connection with a *Taptakrîchchham*; and thirteen, in connection with an *Atikrîchchham* penance. (25)

A cow similar in features to the one killed by the penitent or her equivalent in value should be gifted away in connection with the practice of an expiatory penance (under the circumstance). This is what is enjoined by Manu. (26)

It is sinful to fasten or restrain a cow (or bullock) for the purpose of branding her body; but it is not sinful to bind or restrain cows (or bullocks) for the purpose of milching, or putting them together in a shed at evening, or for yoking them to carts. (27)

For an act of burning the skin of (a bullock) at the time of branding, or for subjecting a bullock to carry an extremely heavy load, or for an act of perforating the (septum of its) nose, or for an act of leading a bullock over impassable mountains or rivers, the performance of an expiatory rite is imperatively obligatory. (28)

A quarter penance should be practised for an act of over burning; a half penance, for that of subjecting a (bullock) to carry an extremely heavy load; and a three-quarter penance, for that of perforating its nose. A full penance should be practised for an act of cow (bullock) killing. (29)

Whether fastened, or free, if a bullock dies on account of its skin being over burned, a quarter part of the penance should be practised (by its owner) by way of expiation. This is what is enjoined by Parás'ara. (30)

Restraint, fastening, strapping, subjecting her to carry a heavy weight, beating, and sending her fully strapped to impassable places may be set down as the six factors, which tend to kill a cow (or bullock). (31)

Pressed by a chord through her private parts, if a cow dies in a house, the owner of the house should

practise an *Ardha Krichchha* penance for the expiation of his sin. (32)

A cow should neither be bound with a rope made of the fibres of cocoanut, hemp, or rush, nor with an iron chain. A man should be posted with an axe in his hand by the side of a cow, in the event of her being so bound. (33)

A cow should be bound with a rope made of *Kâsa*, or *Kus'a* grass, with her head towards the south. No expiatory rite is necessary, or be performed even if such a rope catches fire and the cow is burnt down. (34)

What would be the process of expiation, if an adjacent hay-stack catches fire and burns down a cow, fastened close by? One should extinguish one's sin (under the circumstance) by repeating the sin-absolving *Gâyatri*. (35)

He, who pushes down a cow (or bullock) into a tank or well, or fells down a tree upon her back, or sells her to a beef-eater, commits the sin of cow-killing. (36)

A three quarter penance should be practised, if in the attempt at succouring a cow from (such a dangerous situation) her neck, leg, rib, or ear is broken, or if she dies, or is drowned in a well or tank. (37—38).

No expiatory rite should be performed, if a cow dies in attempting to drink water in a stream, tank, well or fountain. (39)

No expiatory rite should be performed, if a cow dies by falling in a ditch near a well, or in a river or tank, or in a reservoir of water consecrated to public use. (40)

If a cow dies by falling in a ditch near the door of one's house, or in a tank situate within one's premises, or in an excavation made for the construction of one's

house, it would be obligatory on the owner of such a ditch, tank or excavation to practise an expiatory penance for the death of the cow. (41)

It shall be incumbent on her owner to practise an expiatory penance, if a cow (or bullock) is killed by a tiger, snake, or fire, or is struck by lightning while under restraint in a shed at night. (42)

No expiatory rite should be performed, if a cow is killed by an arrow during the storming of a village by a besieging army, or by the tumbling down of an edifice, or by a heavy down-pour of rain. (43)

No expiatory rite should be performed in respect of the death of a cow, that is killed in battle, or by a wood fire, or by conflagration, or during the destruction of a village. (44)

No expiatory rite should be performed in respect of the death of a cow, that dies while strapped for medical or surgical purposes, or during the extrication of her calf in a case of difficult parturition. (45)

Expiation is necessary for the death of a cow, dead on account of being kept huddled together with other sick kine, or for the reason of being treated by an ignorant cow-doctor. (46)

Persons, who witness the slaughter or unnatural death of a cow, without in any way attempting to rescue her, stand charged with the sin of cow-killing. (47)

In a case where several persons stand accused of the offence of cow killing but the real killer is not definitely known, it will be lawful for the king's officers to ascertain the real culprit by administering oaths to them severally and with the help of external evidence as well. (48)

In a case where several persons have accidentally killed a cow, it shall be incumbent on each of them to practise a quarter part of the penance (enjoined to be practised for expiating the sin of cow-killing). (49)

The blood of a killed cow should be carefully tested in order to ascertain whether she had been lean or diseased in life, inasmuch as the nature of the penance would vary according to the state of her health at the time of death. Hence, the testing should be carefully done. (50)

The performance of a *Chândrâyañam* has been enjoined by Manu, the only one who knew all the scriptures, as an expiation, under any circumstance, for the sin of cow killing. (51)

He, who wishes to grow his hairs during the practice of an expiatory penance, under the circumstance, should practise it double and pay a double honorarium in connection therewith. (52)

A king, a prince, and an erudite Brâhmaña may practise an expiatory penance without shaving his head. (53)

He, who grows his hair (during the practice of a penance) without paying a double honorarium therefor, does not stand absolved of his sin. He, who advises such a form of penance, goes to hell. (54)

Whatever sin a man commits attaches itself to his hair. Hence, he should clip his hairs to the length of two fingers' width from their ends. (55)

This rule should be followed by maidens and matrons (under the circumstance), inasmuch as shaving of the head and a separate mess and bed are prohibited in respect of a woman. (56)

A woman (in her penance) should not pass the night in a *pasturage*, nor should she follow the kine during

the day, especially in a forest or at a confluence of rivers. (57)

O Vyâsa, wearings of antelope-skins (during the term of a penance) are prohibited in respect of women. They should practise the penance by bathing thrice, every day, and by worshipping the gods. (58)

Living among her friends, (a woman) should perform all the *Vrataś* such as *Krichchha Chândrâyanaṁ*, etc.; clean in body and spirit she should keep at home following the regulations as laid down. (59)

He, who having killed a cow, tries to conceal his sin in this life, is consigned to the pangs of *Kâlasutra* hell, after death. (60)

Liberated from that hell, he is born as a eunuch or leper, or as an indigent person in his seven successive incarnations. (61)

Hence, one should confess one's sin and discharge religious duties peculiar to ones' order. One should not be extremely angry with an infant, woman, or an old man. (62)

## CHAPTER X.

I HAVE dealt with the expiatory penances to be practised by the members of the four social orders for the expiation of their sins. A man having known a prohibited woman should practise a *Chândrâyana* penance. (1)

A morsel of food should be diminished, each day, in the dark fortnight (of the month the penance is practised) and likewise increased, each day, in the light fortnight, the penitent foregoing all food on the day

of the new moon. This is the process of practising a *Chândrâyana*. (2)

The morsel of food (to be taken by the penitent) should be to the size of a hen's egg, as otherwise, it being contrary to the spirit of the scriptures, the *Vratam*, (the penance) will not expiate the sin of the penitent. (3)

Brâhmaṇas should be feasted at the close of the penance, and pairs of clothes and cows should be gifted to them. (4)

Having gone unto a *Chandâla* or *S'vapâk* woman, a Brâhmaṇa should fast for three nights with the permission of Brâhmaṇas. (5)

He should shave his head together with the tuft of hair on his crown, practise three *Prâjâpatya* penances, and then having performed *Brahma Kurcham* (a kind of penance in which the penitent having fasted on a day of full moon drinks *Panchagavyam* on the next morning), should propitiate the Brâhmaṇas. (6)

He should daily recite the *Gâyatri Mantra*, and make the gift of a cow and bullock to a Brâhmaṇa, whereby his sin would be undoubtedly extinguished. (7)

Having visited a *Chandâla* or a *S'vapâk* woman, a Kshatriya or Vais'ya should practise two *Prâjâpatya* penances and make the gift of a cow and bullock to a Brâhmaṇa. (8)

A S'udra having known a *Chandâla* or a *S'vapâk* woman should practise a *Prâjâpatya* penance, and make the gift of a cow and bullock to a Brâhmaṇa. (9)

Having known, through ignorance, his mother, sister or daughter, a man should practise three *Krichchha Vratas*, and a *Chândrâyana* penance, thereafter, and cut away his genitals for the expiation of his sin. The same penances, etc., should be practised for expiating

After that, she would be lifted out of the well, and having entirely shaved her head she should take a barley diet. After that, she should fast for three nights, passing the last night of her penance in water. (20)

After that, a decoction of the roots, leaves and flowers of Shankhapushpi in combination with *Panchagavyam* and washings of gold should be given her to drink. (21)

She should take a single meal, each day, till the appearance of her monthly flow, living out-side (of her, husband's house) during the full term of the penance (22)

At the close of the penance she should feast the Brâhmaṇas and make the gift of a pair of cows to them, whereby she should be pure again. This is what *Parâs'ara* enjoins. (23)

Women of all the four social orders should practise a *Krichchha Chândrâyâya* penance under the circumstance. A woman, like the earth, can suffer no defilement. (24)

A woman forcibly ravished by a man, in captivity, as well as she, who accommodates a man on account of being physically over-powered, or out of a sense of danger to her life, should regain her purity by practising a *Sântapanam* penance. This is what has been enjoined by *Parâs'ara*. (25)

A woman, who having been once ravished by another man, turns back with repugnance from the path of inequity, should expiate her sin by practising a *Prâjapatya* penance, whereby she would be pure after her next monthly period. (26)

Half the body of him whose wife drinks wine is degraded. There is no deliverance for the man whose half self is thus degraded. He should mentally repeat

the *Gâyatri* mantra, and practise a *Krichchha Sântapanam* penance. (27—28)

A fast for a night, after having drunk *Panchagavyam* with washings of *kusha* grass, constitutes the practice of a *Krichchha Sântapanam* penance. (29)

She, who gets herself impregnated by her paramour, after having been deserted by her lord, or during his absence in a distant country, or after his demise, should be banished, the degraded, sinful one, in an alien kingdom (30)

A Brâhmaṇa woman, who elopes with another man, is called a fallen woman. She can never be taken back in her family. (31)

She, who, out of lust, goes away and forsakes her friends, relations, husband, and sons, is 'a lost creature both in this world and the next. (32)

No expiation exists for the sin of a woman, who, for ten days, thus remains absent from home. She should be reckoned among the degraded from after the tenth day after her elopement. (33)

No expiation exists for the conduct of a woman, who absents herself for ten days from home. Hence, under no circumstance should a woman be absent from home (without the knowledge of her guardians), as otherwise she would be reckoned among the degraded. (34)

The husband (of such a woman) receiving her back in his house (under the circumstance) should practise a *Krichchha Chândrâyana*; and her relations, a half of that penance, while those, who might have eaten or drunk in her company, should regain their purity by fasting for an entire day and night. (35)

A Brâhmaṇa woman, who leaves her home out of her own accord, and without the instigation of any

other man, and happens to know more than a hundred men thereafter, should be abandoned by her friends and relations. (36)

Defiled is the house of a man, if such a woman enters it. The house of her paramour should be designated as her paternal house (37)

A house defiled by such an unholly presence should be purified by plastering it with *Panchagavyam*; all earthen vessels should be thrown out of it and clothes and wooden furniture kept therein should be purified in the usual orthodox method. (38)

Copper vessels (kept in such a house) should be purified by washing them with *Panchagavyam*, and utensils made of bell-metal and found therein should be purified by rubbing them with ten kinds of ashes. (39)

A Brâhmaña, in whose house (such a fallen) woman might have stayed, should report the incident to Brâmanas, and having performed an expiatory rite according to their direction should gift a pair of cows to them and practise a *Prâiâpatyam* penance. (40)

The owner of such a house, other than a Brâhmaña, should fast for an entire day and night and purify it with a plastering of *Panchagavyam* under the circumstance. After that, he should treat the Brahmanas to a sumptuous repast in the company of his sons and servants. (41)

The sky air, fire, Chamasa with other utensils and implements of a religious sacrifice, *Kusha* grass, and terrestrial water are above all defilement. (42)

By dint of fasts, vows, ablutions, worship, *Japa*, and *Homa*, Brâhmaṇas are always purified. (43)

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## CHAPTER XI.

HAVING taken beef, or the boiled rice of a *Chandâla*, or any filthy organic matter such as sperm etc., a Brâhmaña should expiate his sin by practising a *Chandrâyanâ* penance. (1)

A Kshatâiya or a Vais'ya, under the circumstance, should practise a half *Chandrâyanam*, while a S'udra should regain his purity by practising a *Prâjâpatyam*. (2)

A S'udra should take *Panchagavyam*; and a Brâhmaña, *Brahmakurcham*. A Brâhmaña should gift a cow; a Kshatriya, two; a Vais'ya, three; and a S'udra, four cows, under the circumstance. (3)

A Brâhmaña taking the boiled rice of a S'udra, or of one unclean with a birth uncleanness, or of one of uncertain caste, as well as the boiled rice which is forbidden to be taken, or is the remainder of another man's meal, out of ignorance, or in a time of distress, should practise a *Krichchha* penance on having come to know thereof, and drink *Brahmakurcham* by way of expiation. (4—5)

Boiled rice eaten by a snake, mongoose, or cat is purified by sprinkling it over with washings of *Kus'a* grass containing sesame. There can be no doubt about it. (6)

Having taken any kind of interdicted boiled rice, a S'udra is purified by drinking *Panchagavyam*; a Kshatriya or Vais'ya, under the circumstance, is purified by practising a *Prâjâpatyam* penance. (7)

If a Brâhmaña leaves his plate and rises up from among a row of Brâhmañas, at a dinner, the rest shall not eat the remainder of the boiled rice left in their plates. (8)

A Bráhmaṇa, who eats such a remainder, out of greed or ignorance, should expiate his sin by practising a *Kṛiṣṇa Sāntapanām* penance. (9)

Having taken, out of ignorance, a white garlic, egg-fruit, turnip or onion, or having unwillingly drunk the milk of a she-camel, or of an ewe, or the milky juice of a tree, a Bráhmaṇa should fast for three nights, and regain his purity by taking *Panchagavyam*. (10)

Having eaten a frog or a mouse, out of ignorance, a Bráhmaṇa, when he comes to know of it, should fast for an entire day and night, and regain his purity by living on a barley diet. (11)

Bráhmaṇas may always eat without impunity in the houses of Kshatriyas and Vais'yas, clean in their body and spirit and devoted to the performance of religious rites, on the occasion of a *Homa* or *S'rāddha*, whether celebrated in honour of the gods or of their departed manes. (12)

Clarified butter, oil, milk, treacle, and articles of confectionary cooked in oil and offered by a S'udra should be taken by a Bráhmaṇa only at the bank of a river. (13)

What would be the expiation for the sin of a Bráhmaṇa who eats the boiled rice of one impure with a birth or death uncleanness? How would the form of expiation vary according to the caste of the person whose boiled rice is thus partaken of? (14)

Having eaten the boiled rice of a S'udra, impure with a birth uncleanness, a Bráhmaṇa should recover his purity by eight thousand times repeating the *Gāyatrī Mantram*. *Gāyatrī Mantra* a thousand and five thousand times repeated, should be the expiation for respectively eating the boiled rice of a Kshatriya and S'udra under the circumstance. (15—16)

Having eaten the boiled rice of a Bráhmaṇa, impure with a birth-uncleanness, a Bráhmaṇa should recover his purity by practising a *Pránayáma*, or by reciting the *Vāmadevya Sáman*. (17)

Rice, oil, milk, or any other kind of (raw) edible substance, come from the house of a S'udra, and cooked in the house of a Bráhmaṇa, becomes fit to be eaten by Bráhmaṇas. This is the injunction of Manu. (18)

Repentence purifies a Bráhmaṇa that takes boiled rice in the house of a S'udra, during a time of distress, or a hundred repetition of the *Gāyatri Mantra* is the expiation for his sin, under the circumstance. (19)

A Bráhmaṇa can safely partake of the boiled rice of a *Dåsa*, *Nápita*, *Gopåla*, *Kulamittra* and *Ardhasiri*, among S'udras, as well as that of one who has resigned himself (to his care). (20)

A son begotten on the person of a S'udra's daughter by a Bráhmaṇa, and duly consecrated with Bráhmaṇic rites by another Bráhmaṇa, is called a *Dåsa*. A son thus begotten, but not consecrated, is called a *Nápita*. (21)

A son begotten by a Kshatriya on the person of a S'udra's daughter is called a *Gopåla*, whose boiled rice a Bráhmaṇa can safely partake of. (22)

A son, begotten by a Bráhmaṇa or a Vais'ya's daughter and duly consecrated, is called an *Ardhaka*, (*Ardhasiri*), certainly whose boiled rice may be partaken of by a Bráhmaṇa. (23)

What would be the expiation for the sin of a man, who unwittingly drinks milk, water, milk-curd, or clarified butter kept in the vessel of one whose boiled rice should not be partaken of (by a Bráhmaṇa) ? (24)

If a Brāhmaṇa, Kshatriya, Vais'ya or S'udra asks for the form of the expiatory rite (to be performed by him under the circumstance), Taking of *Brahmakurcham*, or fasting should be enjoined according to the caste of the penitent seeking the expiation. (25)

No fasting should be laid down in respect of a S'udra who is purified by making gifts. The eating of *Brahmakurcham* for a single day and night serves to purify even a *Chandāla*. (26)

Holy and sin-absolving is *Panchagavyam*, which is a compound of cow's urine, cow-dung, cow's milk, curdled cow-milk, cow-butter in a clarified state, and the washings of *Kus'a* grass. (27)

The urine of a black cow, the cowdung of a white cow, the milk of a copper coloured cow, and the curdled milk of a red cow should be collected (for the compound, *Panchagavyam*). (28)

The butter made out of the milk of a *Kapilā* cow, or all the above said four articles such as milk, urine, etc., of a *Kapilā* should be collected for concocting the compound. A *Pala* weight (8 tollas) of cow's urine, and three *Pala weights* of curdled cow milk should be given in (the compound, *Panchagavyam*). (29)

A *Pala* weight of clarified cow-butter, cowdung to the length of a half thumb, seven *Pala* weights of milk, and a *Pala* weight of the washings of *Kus'a* grass should enter into the composition of *Panchagavyam*. (30)

Cow's urine, (under the circumstance) should be taken by reciting the *Gāyatri Mantram*; cowdung, by reciting the one beginning with *Gandhadvāra*, etc., cow-milk, by reciting the one running as *Apyayasva*

etc., and milk curd by reciting the one commencing as *Dhadhi Kravna*, etc. (31)

Clarified butter should be taken by reciting the *Mantram*, *Sukram*, etc., and the washings of *Kus'a* grass, by reciting the one beginning as *Devasyatva*, etc. The whole (compound) *Panchagavyam* should be consecrated by chanting the *Rik Mantram* and kept by the side of fire. (32)

The six aforesaid substances should be mixed together by reciting the *A'pohishthā*, etc., *Mantra*, and consecrated by reciting the one, running as *Manastoka*, etc. A *Homa* should be duly performed with seven *Kus'a* blades with uncut tops and of the colour of a parrot. (33)

The compound (*Panchagavyam*) should be lifted with such *Kus'a* blades and the penitent should cast it in the sacrificial fire by reciting the *Mantrah Irāvati*, *Idam Vishnu*, *Manastoka*, *Samvati*, etc. The unoffered remainder of the compound should be taken by the penitent himself. (34)

The compound (*Panchagavyam*) should be stirred by repeating the *Pranava Mantra*, and churned, lifted and taken by the same *Mantram*. (35)

The sin that lies ensconced in the skeletal bones of a sinner is all consumed by this *Brahmakurcham*, as fire consumes its fuel wood. (36)

Impure is the water in a vessel over which drops of water fall dribbling out of the mouth of a drinker. He, who drinks such water, should practise a *Chāndrāyana* penance. (37)

A twice-born one drinking the defiled water of a well in which a dog, jackal or monkey has fallen, or in

which bones and hairs have been cast, should practise (the following) penance by way of expiation. (38)

If a skeletal bone or hair of a man, crow, cat, boar, ass, camel, cow (bullock), elephant, peacock, rhinoceros, tiger, bear, or lion, falls into a well, or tank, the water of that well or tank should be considered as defiled. (39—40)

Those, who drink the water of such a tank (or well), should recover their purity by practising the following expiatory penances. (41)

A Brâhmaña becomes pure by fasting for three nights (under the circumstance); a Kshatriya, by observing a fast for two days; a Vais'ya, by fasting for an entire day and night, and a S'udra, by fasting for a night only. (42)

A Brâhmaña, who eats boiled rice of one who does not cook his own food, or cooks the food of another, or eats boiled rice cooked by another, should practise a Chândrâyanâ penance. (43)

What is the merit of making a gift to an *Apacha Git.*, who does not cook his own food) Brâhmaña, in as much as both the giver and recipient of the gift go to hell. (44)

He, who having duly consecrated the sacred fire does not perform therewith the five domestic sacrifices, each day, is called *Parapâkanivritta* by the *Munis*. (45)

He, who having quitted his bed at early dawn and performed the five daily domestic sacrifices, lives on another man's boiled rice, is called a *Parapâka*. (46)

He, who, although not a house-holder himself, makes gifts to Brâhmaṇas, is called an *Apacha*. (47)

Brâhmaṇas, true to the duties of each *Yuga* they are

born in, shewld not be in any way censured, since they are the embodiments of the spirit of a *Yuga*. (48)

Having uttered a menacing sound (*Humkara*) to a Brâhmaṇa, or having bethoued one's superior, one should bathe and propitiate him for the whole day. (49)

Having chastised a Brâhmaṇa with a chord of rush, or dragged him by the neck with a peace of cloth, or defeated him in a quarrel, one should propitiate him by falling down at his feet. (50)

Having threatened a Brâhmaṇa with a stick, one should (expiate one's sin) by fasting for an entire night; having floored, or brought him down on the ground, one should fast for three nights; having drawn blood out of his body, one should practise an *Ati Krichchha* penance, while having assaulted him in a manner so as to cause any bruise on his body, one should practise a *Krichchha* by way of expiation. (51)

Living on a quantity of boiled rice that can be held in the palm of one's hand constitutes the practice of an *Ati-Krichchha* penance, while a continuous fasting for three days constitutes that of a *Krichchha Vratam*. (52)

A hundred thousand repetition of the *Gâyatri Mantra* should be regarded as the expiation in a case in which all or multifarious sins have been combinedly committed. (53)

### CHAPTER XII.

A MAN should bathe after having dreamt a bad dream, or after having vomitted, or shaved himself, or after having known a woman, or after an exposure to the smoke of a cremation ground. (1)

Members of the three twice-born castes, after having unwillingly taken wine, urine, or any kind of fecal matter, should again get themselves duly consecrated. (2)

The use of an antelope-skin, rush-girdle (*Mekhalâ*), mendicant's rod, as well as the practice of vows and alms-taking are excluded from a rite of re-consecration. (3)

The practice of a *Prâjâpatyam* penance is the expiation for *S'udra*, or woman, under the circumstance. He or she should regain his or her personal purity by bathing and taking the compound, *Panchagavyam*. (4)

What should be the form of expiation in the event of any obstruction to one's daily rite of ablution, or on the extinction of the sacred fire in one's house, or on the accidental break of one's vow. (5)

Members of the three social orders (*Kshatriya*, *Vais'ya* and *S'udra*) should regain their purity either by practising two *Prâjâpatyas*, or by resorting to a place of pilgrimage, or by making a gift of eleven kine. (6)

Now I shall speak about the form of expiation in respect of 'a Brâhmaṇa (under the circumstance). He should betake himself to a forest, shave his head together with the tuft of hair on its crown, at a crossing of two roads therein, practise three *Prâjâpatyas*, and make the gift of a cow with a bullock to a Brâhmaṇa, whereby he would recover his purity as narrated by the self-originated (*Svâyambhûva*) *Manu*. (7—8)

The holy ones have described five kinds of bathing such as *A'gneyam*, *Vâruṇam*, *Brâhmam* and *Divyam*. (9)

An *A'gneyam* bath consists in rubbing one's body with ashes; a bath by plunging in river is called

*Vâruyam*; the one by reciting the *Apohishtâ Mantra* is called *Brâhmanam*, while the one by getting oneself drenched when the sun shines is called *Divyam*, the one in which the bather rubs his body with dust being called *Vâyavyam*. (10)

He, who bathes at the occurrence of (such a) phenomenon, acquires the merit of performing an ablution in the Ganges. (11)

The Gods and *Pitrîs* in aerial shapes, thirsty and in need of water, follow a Brâhmaña out on bathing, with the hope of obtaining libations of water. (12)

In despair do they return on having seen him squeezing water out of his cloth, hence, one should not twist one's wet cloth (after a bath) before offering libations of water unto one's departed manes. (13)

The *Pitrîs* abjure the libations of water offered by him, who forcibly brushes the water out of his hair after a bath, or spits out the water on the surface of water in connection with the performance of a rite of *A'chamanam*. (14)

A twice-born one, ever after having made an *A'chamanam* (a rite of rinsing one's mouth with water), with a turban on one's head, or without tucking the hem of one's lower garment into the waist band (*Muktagachchha*), or without holding the holy thread on his shoulder, should be regarded as impure. (15)

Sitting on land one should not perform an *A'chamanam* on water, nor on land while standing in water; he, who, by touching both land and water, performs a rite of *A'chamanam* under either circumstance, becomes pure. (16)

A man should again rinse his mouth with water after having sneezed, coughed, eaten, or risen from a sleep

or changed his cloth, or after a walk, although he might have rinsed his mouth before. (17)

A Brâhmaña should touch his right ear after having sneezed, spitted, or spoken a lie, or pricked his teeth, or conversed with a degraded person. (18)

(The gods) Brahmâ, Vishnuh, Rudrah, the sun, the moon, and the wind-god reside in the right ear of a Brâhmaña. (19)

Commendable is a bath, during the day, in waters purified by the rays of the sun. A night bath, other than one made under the auspices of a lunar eclipse, is always prohibited. (20)

Maruts, Vasus, Rudras, A'dityas and other gods are merged in (reside in) the moon, hence; a bath under the auspices of a lunar eclipse is enjoined as obligatory in the scriptures. (21)

A gift, other than the one made on the occasion of a wedding ceremony, lunar eclipse, or *Sankrântî* (passing of the sun over to the next zodiacal sign), or under the auspices of a religious sacrifice (celebrated in connection with the harvesting and threshing of new corn), should not be made in the night. (22)

A gift in connection with the birth of one's son or the celebration of a religious sacrifice, or with the performance of a benedictory rite, or made under the auspices of a lunar eclipse, may be made during the night. (23)

The two middle quarters (*Praharas*) of the night are called *Mahânis'i*. Bathing is not prohibited during the first and last quarter of the night, as in the day. (24)

A Brâhmaña having touched a tree growing on a

*Chaitya* (a tomb stone), a *Chandâla*, or a seller of *Soma* should bathe with all his clothes on. (25)

Weeping before the collection of the bits of skeletal bones of a deceased relation by one after cremation should be expiated by an ablution. A Brâhmaña weeping for a dead friend or relation within ten days of his death should perform an *A'chamanam* before bathing. (26)

On the occasion of a solar or lunar eclipse, all streams or reservoirs of water 'become as sacred as the Ganges in respect of making gifts or ablutions therewith. (27)

By bathing in water consecrated with the blades of holy *Kus'a* grass, or by performing a rite of *A'chamanam* therewith, or by drinking such water, a Brâhmaña acquires the merit of drinking *Soma* juice. (28)

Brâhmaṇas, devoid of *Sandhyâ* and prayer, instead of the office of keeping the consecrated fire, and unmindful of the study of the *Védas*, are called *Vrishalas*. (29)

A Brâhmaña, who is afraid of being thus degraded to the low status of a *Vrishala*, should read at least one chapter of, if incapable of reading, the entire collection (*Védas*). (30)

A Brâhmaña, who lives on the boiled rice of a S'udra, although he be a daily reader of the *Védas*, or a daily performer of *Japas* and *Homas*, does not come by a better fate. (31)

The knowledge, that is acquired from a S'udra, partaking of a S'udra's boiled rice, the act of sharing the same bed or seat with a S'udra, as well as his touch or contact, drags down a Brâhmaña, even if effulgent

with the light of wisdom, to the degraded level of a Śudra. (32)

Verily, I do not know, my child, in what kind of womb will a Brāhmaṇa be reborn in his next birth, that feeds himself fat on the boiled rice of a Śudra, impure with a birth or death-uncleanness. (33)

He will be born as a vulture in his twelve successive incarnations; as a hog, in his next ten; and as a dog, in his next seven. This is the opinion of *Mānus*. (34)

A Brāhmaṇa, who in consideration of a honotorium casts libations of clarified butter in fire on behalf of a Śudra, is himself degraded to the status of a Śudra, while the latter is elevated to that of a Brāhmaṇa. (35)

Having observed a vow of silence, a Brāhmaṇa should not speak; having spoken during a meal a Brāhmaṇa should discard the remainder of his food. (36)

A Brāhmaṇa, who, at the middle of his meal, drinks water out of the plate in which he has been eating, degrades his own self; abortive are the *Srāddhas* performed by him in honour of the gods, or of his departed manes. (37)

The *Pitrīs* return in despair, and the gods, unpropitiated, from the presence of a Brāhmaṇa, who does not offer libations of water unto them, even having got the proper libatory vessels by his side. (38)

If a house-holder, an intelligent and upright Brāhmaṇa, should always think of supporting his family and dependants with means in perfect conformity with the dictates of good conscience. (39)

A Brāhmaṇa should acquire and cultivate knowledge with money earned by honest means. A dishonest or unfair means of livelihood degrades a Brāhmaṇa, and

divests him of the right of performing any religious rite whatsoever. (40)

Holy is the sight of a king, *Kapilā* cow, or ocean, or of a Brāhmaṇa, with the consecrated fire and well-versed in the *Vēdas*, hence, one should try to see them, every day. (41)

A fire-charner, a black cat, a black goat, and sandal-wood, as well as a good jem, clarified butter, sesame, and a black antelope-skin should be kept in one's house. (42)

A field measuring ten times the area of one in which a hundred kine can roam about unfettered in the company of a youthful bullock is called a *Gocharma*. (43)

One, guilty of a heinous sin, like an act of Brāhmaṇa-killing, either by body, mind, speech or act, should expiate it by making the gift of a *Gocharma*. (44)

A gift made to a poor relation, or specially to a Brāhmaṇa, well-versed in the *Vēdas*, tends to increase the longevity of its giver. (45)

A woman, menstruating a second time within sixteen days of her last flow, would be pure again by an ablution, that day, while she should remain unclean for three days, if it occurs after the sixteenth day. This is the opinion of Manu and Uśanā. (46)

Having touched a *Chandāla* woman, a Brāhmaṇa remains unclean for two days, having touched a parturient woman he remains unclean for three days, having touched a woman in her menses he remains unclean for six days, and having touched a degraded woman he remains unclean for eight days. (47)

Having approached any of these persons, a Brāhmaṇa should bathe with all his clothes on, and regain

his purity by a look at the sun after having unknowingly touched her. (48)

A foolish Brâhmaña, who sucks water with his mouth out of a well or tank, is sure to be reborn as a dog in his next birth. (49)

A Brâhmaña wishing to revisit his wife, after having solemnly abjured her company and declared her as an interdicted woman, should announce his intention to Brâhmañas. (50)

He, who fails to make gifts, or practise virtues, out of physical exhaustion, anger, ignorance, or nescience should practise the following expiatory penance for three days. (51)

Thrice he should bathe, each day, at the confluence of the *Mahânadi*, and make gifts of ten kipe to Brâhmañas thereafter. (52)

Having eaten the boiled rice of a Brâhmaña addicted to sinful or vicious habits, one should observe a fast for an entire day and night. (53)

Having partaken of the boiled rice of a righteous Brâhmaña, well versed in the *Védântas*, even for a single day and night, one is absolved of one's sin. (54)

Three *Krichchha* penances should be practised in connection with the death of him who dies with his face or anus unwashed, or expires suspended in the air with his feet not touching the ground. (55)

The *Gâyatri Mantra* should be repeated ten thousand times, and three hundred times the *Prâṇâyâma* should be practised. Twelve times the penitent should bathe, without rubbing his hairs dry, at any sacred pool, and make a pilgrimage, thereafter, to a shrine, not less than twelve *kros'as* distant from his place of residence.

This is what constitutes the practice of *Krichchha Vratam*, under the circumstance. (56)

A house holder, who, mad with lust, ejects his seed on the ground (practises masturbation), should repeat the *Gáyatrí*, a thousand times, and thrice practise the *Pránáyíma*. (57)

On a Bráhmaṇa-killer having asked a Bráhmaṇa, well versed in the four *Védas*, about the form of expiation (to be gone through in his case), he should advise the miscreant to resort to the shrine at *Sétuvandha*. (58)

Abjuring the use of shoes and umbrella, he should live by begging alms of the four social orders on his way to *Sétuvandha*, not seeking the gifts of the unrighteous. (59)

He shall ask for alms by saying. "I am a miscreant, I have killed a Bráhmaṇa, now do I stand at your door for alms." (60)

He should live either in forests, or by the side of sacred fountains, or on the banks of holy rivers, or in cowsheds if staying in a town or village, during the time, confessing his sin to them all the while. (61)

Thereafter he should visit the stone bridge, ten thousand *Yojanas* long and a hundred *Yojanas* wide, built by the monkey general Nala across the ocean at the command of Ráma, whereby his sin of Bráhmaṇicide would be extinguished. (62—63)

A king guilty of Bráhmaṇicide should expiate his sin by celebrating a horse-sacrifice. The pilgrim in (the preceding case) or the sacrificial horse having returned from *Sétuvandha*, he or the king should treat the Bráhmaṇas to a sumptuous repast, in the company of his sons and servants, and make gifts of a hundred kine to Bráhmaṇas, well-verses in the four *Védas*. (64—65)

A Bráhmaṇa killer may be exonerated of his sin through the grace of the Bráhmaṇas. A person having killed his wife during the observance of a vow should practise a penance similar to that enjoined in connection with Bráhmaṇicide. (66)

A drunkard Bráhmaṇa should expiate his sin by resorting to the shore of a river that runs into a sea, and by, there, practising a *Chándriyáya* penance, after which, he should feed the Bráhmaṇas, and make the gift of a cow and bullock to them. (67—68)

Having stolen gold, belonging to a Bráhmaṇa, the stealer should approach the king of the country with a club in his hand, and ask him to kill him on the spot. (69)

Discharged by the king, the stealer will get rid of his sin; but the king shall capitally punish him who has intentionally stolen (such gold). (70)

As oil drops poured on water soon spread over its surface, so sin is contaminated from one person to another by the use of the same bed, seat, or cushion, or through contact and conversation. (71)

All sins are extinguished through the practice of *Chándráyana* or *Tulapurusha* penance, as well as by living on barley diet, or by following the cows to pasturage. (72)

Thus is compiled the *Dharma S'ástra* by the holy Parás'ara, composed of five hundred and ninety-nine verses. (73)

A perusal of this *Dharma S'ástra*, like a study of the *Védas*, is equally obligatory on those, who aspire to a residence in heaven (after death). (74)



# SANKHA SAMHITA



# TABLE OF CONTENTS.

## *Sarva Saadhika.*

SUBJECTS.	SLOKA.	PAGE
CHAPTER I.—Duties of various castes	... 1—3	611
CHAPTER II.—The purificatory rites	... 1—12	612
CHAPTER III.—Rules of study	... 1—14	614
CHAPTER IV.—Rules of marriage, duties of a married couple	... 1—16	615
CHAPTER V.—The duties of a householder	... 1—18	618
CHAPTER VI.—The duties of a forest-recluse	... 1—7	620
CHAPTER VII.—The duties of a Yati	... 1—32	621
CHAPTER VIII.—Ceremonial ablution	... 1—15	625
CHAPTER IX.—Rules of A'chamanan	... 1—20	627
CHAPTER X.—The various Vedic Mantras	... 1—10	629
CHAPTER XI.—Detailed account of the Savitri mantra	... 1—19	630
CHAPTER XII.—Rules relating to libations of water	... 1—4	633
CHAPTER XIII.—Qualifications of Brahmanas who may be invited at a S'raddha	... 1—8	634
CHAPTER XIV.—Rules of feasting at a S'raddha	9—25	636
CHAPTER XV.—Gifts made at sacred places	1—7	637
CHAPTER XVI.—Periods of uncleanness consequent on birth and death	... 1—24	638
CHAPTER XVII.—Purification of articles	... 1—23	642
CHAPTER XVIII.—Various penances	... 1—61	645
CHAPTER XIX.—Various other Vratas or purificatory rites	... 1—13	652



# S'ANKHA SAMHITA'.

## CHAPTER I.

HAVING made obeisance to the Self-begotten one, the cause of creation and dissolution of the Universe, S'ankha, for the good of the four-fold social order, has framed this Code of Laws. (1)

Celebration of religious sacrifices, officiating as priests at the celebration of religious sacrifices, gift-making, teaching, acceptance of gifts, and study are (the acts), which should be done by a Bráhmaṇa. (2)

Gift-making, study, and due celebration of religious sacrifices are (acts), which should be done by a Kshatriya or Vais'ya. (3)

Protection of his subjects should be the specific duty of a Kshatriya ; trade, agriculture, and rearing of cattle are the specific duties of a Vais'ya. (4)

Serving the Bráhmaṇas, and performance of different handicrafts should be the specific duties of a S'udra. Practice of forbearance, truthfulness, and self-control, and cleanliness of body and spirit are equally obligatory on all, without any distinction of caste. (5)

Bráhmaṇas, Kshatriyas, and Vais'yas are the three twice-born castes ; their second birth takes place on the occasion of putting on the girdle of sacred rush. (6)

In his second birth symbolised by the wearing of the sacred girdle, the preceptor of a Bráhmaṇa, Kshatriya, or Vais'ya, who imparts the *Gāyatri Mantra*, should be regarded as his father, while the *Mantra* itself should be looked upon as fulfilling the office of his mother. (7)

Until the commencement of his study of the *Védas*, a Bráhmaṇa continues in the status of a S'udra; he becomes twice-born after that. (8)

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## CHAPTER II.

ON the full manifestation of the signs of pregnancy, the rite of *Nishéka* should be performed (unto an *enciente*) ; the wise should perform the rite of *Pum-savaranam* (rite for the causation of the birth of a male child unto her, as soon as she would be quick with the child. (1)

On the expiry of the period of birth-uncleanness (of its parents), the rite of nomenclature should be performed unto a babe, and its name should be made to consist of an even number of letters. (2)

The name of a Bráhmaṇa child should be (a term) of blissful signification ; that of a Kshatriya child should be a (term) denoting strength and vigour ; that of a Vais'ya child should be a term denoting wealth and prosperity, while that of a S'udra child should be of a lowly import. (3)

The name of a Bráhmaṇa should be appended with the term *S'armā* (of divine felicity) ; that of a Kshatriya should end with the term *Varmā* (protector) ; that of a Vais'ya should be appended with the term *Dhana* (wealth), while that of a S'udra should terminate with term *Dásā* (servant). (4)

The rite of exposing the child to the sun, (as well as that of taking it out in the open) should be done in the fourth month of its life ; while the rite of *Annaprás'anam* should be done in the sixth month ;

and the rite of tonsure, according to the custom prevailing in its father's family. (5)

A Brâhmaña boy should be invested with the holy thread at the eighth year of his age, inclusive of the period of his inter-uterine life; a Kshatriya boy should be invested with the holy thread at the eleventh, and a Vaishya boy, at the twelfth year of his age, reckoned as above described. (6)

The time for the rite of delayed investiture with the holy thread (*Gauna Kîla*) in respect of Brâhmaña, Kshatriya, and Vais'ya boys respectively extends upto the sixteenth, twenty second, and twenty fourth year of their life. (7)

Brâhmañas, Kshatriyas, and Vais'yas, not invested with the holy thread at the proper time, become degraded and divested of the right of performing any religious rite. These unconsecrated ones, shorn of the prerogative of reciting the *Gâyatri mantra*, are dragged down to the level of breakers of vows. (8)

Members of the three twice-born orders should wear the sacred girdle at the time of being invested with the holy thread. A Brâhmaña Bramhachârin should wear a deer-skin; a Kshatriya, a tiger-skin; and a Vais'ya, a goat's skin; under the circumstance, in the shape of his upper garment. (9)

The sacred rods of these three orders should be respectively made of *Parña*, *Pippala*, and *Vilva* wood, respectively reaching their hair, ears, and forehead in height. (10)

The wood should be whole-skinned, unbent, and unburnt. The holy threads of the three (twice-born orders) should be respectively made of cotton, silk, and woolen threads. (11)

*Brahmachārīns* of the three twice-born orders should respectively pronounce the term “*Bhavan*” at the beginning, middle, and end of their (solicitations) for alms, as “*Bhavan* (you), be pleased to give me alms.” “Be pleased, *Bhavan* (you), to give me alms;” and “Be pleased to give me alms, *Bhavan* (you). (12)

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### CHAPTER III.

A PRECEPTOR, having invested a pupil with the holy thread, should teach him the *Vedas*; a preceptor, who gives lessons in the *Vedas* for money, is called an *Upādhyāya*. (1)

A *Brahmachārin* having quitted his bed early in the morning, and having bathed and performed the *Homa*, should accost, self-controlled, his preceptor. (2)

Then having been commanded by the preceptor, and having cast a look at his face, he should commence the study of the *Vedas*, with the palms of his hands blended in the manner of a *Brahmánjali*. (3)

Both at the commencement and close of his Vedic studies, he should pronounce the *Pranava Mantra*; the study of the *Védas* should be carefully omitted on days of non-study marked by interdicted lunar phases and astral combinations. (4)

The eighth and fourteenth days of a fortnight, the day of the new or full moon, a solar or lunar eclipse, earth-quakes, meteor-falls, personal uncleanness incidental to the death of a *Sapinda* or cognate relation, peals of thunder, roarings of rain-clouds, feeling of any amative propensities, conflagrations, village-disturbances,

hearing of the sounds of music are the occasions on which the study of the *Védas* is interdicted. (5—6)

Even having been reprimanded, he should not study the *Védas* in a very loud voice, nor near the side of an ant-hill, cremation ground, divine temple, or phallic emblem. (7)

A *Brahmachârin* should beg alms of the Brâhmaṇas alone; having been commanded by his preceptor, he, pure in body and mind, should take his meal with his face turned towards the east, on return (from his alms-taking rambles). (8)

Humble in spirit, and without arrogance, he should do only what is good and beneficial to his preceptor; having performed the evening *Sandhyâ* and worshipped the sacred fire, he should make obeisance to his preceptor, and carry out his behests. (9—10)

He should quit his bed before his preceptor rises from his sleep, and lie down after he has slept in the night. He should forego the use of honey, meat-diet, and collyrium, and foreswear all music, dancing, *S'râddhas*, calumny, envy, and female company. (11—12)

Observing perfect continence, he should wear his girdle and carry his sacred rod, and lie down, self-controlled, on the bare ground. (13)

The wise should follow these rules while studying the *Védas*; having paid honorarium to his preceptor, he should bathe, and finish his studies. (14)

#### CHAPTER IV.

(AFTER finishing the study of the *Védas*), a twice-born one should marry a wife, not of the same *Pravara*

(spiritual clanship) or *Gotra* (family) with him, and not in any way related to him within five degrees, on his mother's, or seven degrees, on his father's, side. (1)

The eight forms of marriage, (recognized by our *Dharma Sûtras*,) are the Brâhma, Daiva, A'rsha, *Prâjâpatya*, A'sura, Gandharva, Râkshasa, and Pais'âcha. (2)

Of these, the first four forms of marriage are commendable in respect of Brâhmaṇas; the Gandharva, and Râkshasa forms are commendable in respect of Kshatriyas. (3)

The form of marriage in which the bride is courtly given away to the bridegroom, without any solicitation on his part, is called the *râhma*; that, in which a girl is given in marriage to a priest officiating at a religious sacrifice in the shape of a honorarium), is called *Daivam*; while that, in which the bride is given away with the present of a pair of cows, is called *A'rsham*. (4)

The form of marriage in which the bride is given to one who solicits her hands is called the *Prâjâpatyam*; that, in which the bride is purchased or given away for money, is called the *A'suram*; while that, in which the bride and the bride-groom unite, out of love, is called *Gandharvam*. (5)

A marriage by capture is called *A'suram*; while the one effected through stratagem is called *Pais'âcham*. (6)

A Brâhmaṇa can marry three wives, a Kshatriya can take a couple of wives, while a Vais'ya or Sudra can marry a single wife. A Brâhmaṇa can marry a Brâhmaṇa, Kshatriya, or a Vais'ya girl. (7)

A Kshatriya should marry a Kshatriya, or Vais'ya girl; whereas a Vaisya or Sudra should not take a wife other than one of his own caste. (8)

Even in distress, a twice born one should not wed a S'udra girl, inasmuch as a son begotten by him on her person will never find his salvation. (9)

Even, he, who is foremost of all virtuous men, and duly celebrates the religious sacrifices and practises penitential austerities, is degraded to the status of a S'udra by having the thirteen *Srâddhas* done unto him by (such) a S'udra son. (10)

The *Sapiñda* relations whose *Sraddhas* are performed (by such a S'udra son) according to the usage of the family, even if they all have conquered (attained to) the region of heaven, are degraded to the status of a S'udra. (11)

The *Sapiñdakarayam Srâddha* ceremony should be celebrated (by one), after having performed the twelve monthly *Srâddhas* (of one's deceased relation) in accordance with the usage of one's family; it should not be celebrated on the advent of the thirteenth (unperformed) *Srâddha*, and a S'udra is not privileged to do the same. Hence, a twice born one should carefully avoid wedding a S'udra wife. (12—13)

A Brâhmaña girl shall hold mendicant's cups (*Vaidalé*) in her hands, a Kshatriya girl shall catch hold of an arrow, and a Vais'ya girl shall handle a stick for goading cattle, at the time of wedding. (14)

She, who bears the sacred fire, is a true wife; she, who is faithful to her lord, is a true wife; she, who is one in spirit with her husband, is a true wife; she, who has borne children, is a true wife. (15)

A wife should be both caressed and admonished; both fondled and checked, a wife becomes the source of beauty and prosperity of the household, and not otherwise. (16)

## CHAPTER V.

There are five places (in the house of a householder where animal lives are daily destroyed; they are the oven, the broomstick, the grinding stone, the pestle and mortar, and the water pitcher. (1)

For the expiation of the sin (of this destruction of lives), a householder should daily celebrate the five domestic sacrifices (known as *Pañcha-yajña*), whereby all his sin would be extinguished. (2)

These five religious sacrifices are called *Deva-yajña*, *Bhuta-yajña*, *Pitri-yajña*, and *Nri-yajña*. (3)

A daily performance of *Homa* is called *Deva-Yajña*; a daily offering of oblations is called *Bhuta-yajña*, a daily performance of *S'rāddhas* in honour of one's departed manes, as well as offering of libations to them, is called *Pitri-yajña*, and practice of hospitality to chance-comers (*Atithis*) at one's house is called *Nri-Yajña*. (4)

Forest-dwelling hermits (*Vānaprasthas*), *Brahma-chārīns*, *Yatis*, and Brāhmaṇas, all live on the bounties of house-holders. (5)

It is a householder that celebrates a religious sacrifice, it is he who practises penitential austerities, it is he who makes charities and practises hospitality, hence, foremost is a house-holder of all other religious orders.

As a husband is the master of his wife, as Brāhmaṇas are the lords of the social orders, so a chance-comer (*Atithi*) is the lord of the house-holder at whose house he arrives. (7)

By worshipping her husband alone, and not so much by dint of fasts, vigils, vows, and penances, etc., a woman can ascend to heaven. (8)

By worshipping his preceptor alone, and not so much through the merit of oblations, *Homas*, or fire-worship, that a *Brahmachārin* can attain to heaven. (9)

It is by alone abjuring his food, and not so much by dint of forbearance, resignation, and fire-worship, etc. that a *Vānaprastha* (forest-dwelling hermit) can attain to heaven. (10)

It is not so much by observing a vow of silence, indigence, or secluded life, as by foreswearing sexual intercourse, that a *yogin* can achieve success (work out his own salvation.) (11)

It is not so much by celebrating religious sacrifices, or by worshipping the sacred fire, or by paying honorariums to Brāhmaṇas, as by propitiating *Atithis*, that a house-holder can ascend to heaven. (12)

Hence, a house-holder should duly propitiate an *Atithi*, arrived at his house, by offerring him food and a bed. (13)

Morning and evening, libations of clarified butter should be cast in the sacred fire; and *Homas* should be duly performed on the day of the new or full moon, as well. (14)

In the event of three years' or a year's provision being stored up in his granary, a house-holder should drink lively of the effused juice of *Soma*, either on the occasion of a *Pas'ubandha*, *Chāturmāsyam*, or any other religious sacrifice. (15)

A Brāhmaṇa of limited means should celebrate the *Vais'vanari* sacrifices; but under no circumstance should he ask anything of a S'udra, but give away whatever he wishes to give away. (16)

An intelligent man should not renounce the means of his livelihood, nor discharge his ancestral priest.

An old Bráhmaṇa, pure in birth and consecrated with religious rites, with the skin of his body shrivelled and muscles of his limbs loose and flabby, should be regarded as the proper person for the office of a priest. (17)

A Bráhmaṇa should constantly cause him to celebrate religious sacrifices who is possessed of the aforesaid qualifications, and earns an honest living; a Bráhmaṇa is authorized only to receive gifts of such a person. (18)

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#### CHAPTER VI.

A HOUSEHOLDER, when he finds that his hairs have turned grey and the skin of his body has become loose and wrinkled, and that a son has been born unto his own son, should betake himself to forest. (1)

Either having placed his wife in the custody of his sons, or having been accompanied by her to the forest, he (house-holder) should daily propitiate the fire-god and live on produce of the forest. (2)

Those articles of fare, which he would take (during his forest life), he should offer unto his departed manes, and propitiate therewith any chance-comer who may arrive at his hermitage. (3)

From a village he should procure, self-controlled, eight morsels of food, wear clotted hairs on his head, and daily study the *Vedas*. (4)

By the practice of *Tapas*, he should cause his body to be more and more lean, every day, stay in wet clothes during the winter, and pass the summer in the practice of the *Panchatapas* penance (which consists in sitting amidst fires on four sides and with the summer sun burning over the head). (5)

During the rainy season, he should live unsheltered under the bare expanse of heaven, and take his meals at night, or at the fourth or sixth part of the day. (6)

A self-controlled *Brahmachārin*, he should live a life of penance and privation in the forest, whereby a twice-born one should become a member of the *Brahmás'rama*. (7)

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#### CHAPTER VII.

HAVING duly performed a religious sacrifice, and made a honorarium of all his belongings (in the forest), and having installed the sacred fire on his own self (by eating the burnt ashes of the *Homa* fuels,) a twice-born one should enter the order of *Brahmás'ramin*. (1)

After the fires had been put on in the ovens (in a village), after the pestles and mortars had been duly laid aside, after the live charcoals had been extinguished in (the houses of villages), and after the villagers had all taken their midday meal, and the village-roads become entirely unfrequented by passers, a *Yati* should stroll out for alms in a village. (2)

Even having returned in empty hands, he should neither be grieved nor dejected; he should live contented on what he can obtain by begging; he should never allow his rice to be cooked by another, nor take his meal in another man's house. (3)

*Yatis* are enjoined to use earthen vessels, or those made of gourd-skin; and it is laid down that their purification consists in simply washing them with water. (4)

Companionless, he should trudge on his journey, wearing only a girdle-cloth to cover his nudity ; he should stay (for the night) wherever he may chance to arrive at the evening, and live in a solitary apartment. (5)

He should let fall his foot-steps, purified by sight (*i.e.*, carefully observing that he does not tread on any animate being); drink water purified (filtered) through a piece of cloth, speak words purified with truth, and act what the mind approves of as good (6)

Good or bad, whatever may happen in this life, he should be equally indifferent to them all ; equally unconcerned if his body is besmeared with sandal paste, or bespattered with clay and ashes. (7)

Kind to, and seeking the good of, all creatures, judging gold, stone and brick-bat as of equal value, a *Yati*, absorbed in the contemplation of the Infinite, acquires the highest bliss. (8)

Him, who is apathetic, from his birth, to the concerns of life and looks upon this life as a series of mental and physical pain to be borne with the greatest unconcern, the gods know as a *Brâhmaṇa*. (9)

He, who views this body as a reservoir of excrements, and this life, which is started with a residence in the womb, as a crowning disappointment of all cherished hopes and desires, is alone fit to be liberated. (10)

The apathetic one, who considers as purposeless and unsubstantial the incidents of this world which are to be somehow borne at the best, is undoubtedly liberated from the (chain of necessary existence.) (11)

The disease germs (*Doshas*) in the body should be consumed with the help of *Prâṇâyâma*, sins with the help of the concentration of mind, delusions of the

world by withholding the senses from their objects, and the ungodly qualities by dint of meditation. (12)

The practice of *Prâṇâyâma* consists in reciting the *Gâyatri Shîras* mantra with the mystic Om with inflated lungs (suppressed breath.) (13)

The controlling (concentration) of the mind is called *Dhâranâ* by the knowers of reality, whereas *Pratyâhara* consists in withdrawing the senses from their objects. (14)

The act of witnessing the god of gods, ensconced in one's heart, by means of *Yoga*, is called *Dhyânam* (meditation); all good comes out of this *Yoga*. (15)

In the heart reside all the gods; all the *Prâṇas* are ensconced in the heart; all the luminaries (such as the sun, the moon etc.,) reside in the heart; in short every thing has its seat in the heart. (16)

Having made of the body and the *Pranava*, the two fire churners, and contemplation, the churning, see the all-pervading god situate in the heart. (17)

The sun, the moon, and the fire are ensconced in the heart. The sun and the moon are on the two sides of the heart, the fire is in their middle. The fundamental principle (*Tattvam*) lies in the fire, and in that principle lies ensconced the deity that suffers no decay. (18)

The griefless one, through the purification of his own soul, beholds the glory of the supreme soul, subtler than the subtlest, and larger than the largest things of the world, burning effulgent in the hearts of all. (19)

The god Vâsudéva (the all pervading deity) never becomes manifest to those, blind with the delusion of life, since it is the screen of ignorance that veils the senses of those persons. (20)

This is the eternal, original, god, both manifest and unmanifest; this is Vishnu, the sinless, blissful, ordainer of the universe. (21)

He dreads not death who knows, with the help of *Mantras*, this eternal subjectivity situate beyond the confines of *Tamas* (ignorance) and effulgent as the burning sun. There is no other means of salvation. (22)

The principles of earth, water, fire and ether are called the five *Mahabhutas* (elementals). (23)

The eyes, the ears, the skin, the tongue and the nose, these five are called the intellectual (sense) organs of the body. (24)

The wise should know sound, colour, touch, flavour, and smell, as the objects of the five above-said sense-organs. (25)

The hands, the legs, the genitals, the tongue, and the anus are the five operative organs of the body. (26)

The mind, the intellect, the Ego, and the unmanifest Prakriti, these four, should be regarded as superior and prior (in respect of time) to the above-said organs. (27)

The *Purusha* or the soul is the twenty-fifth category, and he is beyond all these organs, and *Mahabhutas*, etc., The virtuous, who know him thus, obtain salvation. (28)

This supreme self of Vishnu is holy, eternal, changeless, and beyond the principles of sound, touch, taste, or smell ; it knoweth no pain or pleasure. (29)

He whose charioteer is true knowledge, and who drives this chariot of the body by taking hold of the reins of mind, alone reaches the goal of his journey, and attains that supreme self of Vishnu. (30)

If the hundredth part of a point of hair, divided into a hundred parts, is again divided into a thousand parts,

the A'tmá is subtler than a hundred the part of such a thousandth part. (31)

The unmanifest *Prakriti* is antecedent to *Mahat* (the principle of intellection), the *Purusha* is prior to this unmanifest *Prakriti*. Beyond *Purusha* there is none; he is the last resource, the last category. (32)

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### CHAPTER VIII.

Now I shall duly describe the mode of ceremonial ablu-tion (*Kriyā Snánam*). First the cleansing of the body should be effected with earth and water. (1)

Then having dived in and out of the water, and duly performed the rite of *A'chamanam*, he (the bather) should invoke the sacred pools therein, of which I shall presently speak in detail. (2)

Having invoked the god Varuṇa, the worshipful lord of the oceans, he should address him as follows—"Give me the sacred pool (*Tirtham*), O god, for the expiation of all sin. (3)

I invoke all the sin-absolving *Tirthas* in this water, dost thou, out of thy graceful compassion towards me, be pleased to locate them herein. (4)

Then having made obeisance to the god Rudra and all other water-dwelling divinities who grant boons (to their suppliants), he should respectfully say, "I place myself under the protection of the deities of the water. (5)

Then having supplicated the sin-absolving, effulgent, fire-god, he should say, 'sacred and holy are the waters.' I place myself under their protection." (6)

May Rudra, Agni, Varuṇa, and the serpent destroy my sin and protect me in every way. (7)

Thereafter, the three *Mantras*, running as *Hiranya Varna*, etc., the four *Mantras* running as *Jagati*, etc., and those respectively beginning with *S'anno Devi*, *S'ama A'pas*, and *Idamâpas Prabahaté* etc., should be duly recited. (8)

The *Rishis*, metres, and the deities of these *Mantras* should be mentioned by name, and thereafter, having performed the *Sanmârjana* rite (ceremonial rubbing), he should recite, in a devout spirit, the *Aghamarshana* (sin-absolving) *Suktas*, (9—10)

The metre of the *Aghamarshana Suktam* is *Anustubh*, its deity is *Bhâva Vritta*, and its *Rishi* is *Aghamarshana*; expiation of one's sin is the purpose for which it should be recited. (11)

Then having plunged into the water, he (bather) should thrice recite the *Aghamarshana Suktam*, and pour water over his head by reciting the *Mahâ Vyâhriti Mantras*. (12)

As the horse-sacrifice, the king of all religious sacrifices, tends to extinguish all sin, so the *Aghamarshana Suktam* is sin-absolving in its effect. (13)

Having bathed in this manner, a bather should put off wet clothes and put on clean and dry ones, and mentally recite the names of sacred pools and places. (14)

One should not squeeze one's wet clothes after a bath without first offering the drippings to one's departed manes. He, who bathes in the manner above described, acquires the merit of bathing in a sacred pool. (15)

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## CHAPTER IX.

Now I shall describe the mode of performing the auspicious rite of *A'chamanam*. The region about the root of the small finger of the hand is called *Kāya Tirtham*. (1)

The region situate about the root (ball) of the thumb is called the *Prājāpatyaṁ Tirtham*; the tips of fingers are sacred to the gods, and are, hence, called the *Daiva Tirthas*, while the region about the root of the index finger is called the *Pitri Tirtham*. (2)

A twice-born one should thrice drink water with the region of his hand, known as the *Prājāpatya Tirtham*, then having twice rinsed his mouth with water he should touch the apertures of his nostrils, ears, etc., (*lit.* the ether of these orifices) with the fingers respectively enjoined to be made use of in these cases. (3)

A Brāhmaṇa is purified by drinking as much water as is enough to moisten the region of his heart; a Kshatriya, under the circumstance, should drink a quantity of water, enough to trickle down his throat; a Vais'ya, in these cases, should drink enough (water) to moisten his palate; while a S'udra or a woman should touch his or her teeth and lips with water, while engaged in performing an *A'chamanam*. (4)

In a sacred place, self-controlled and with his face turned towards the north, or with his hand placed between his thighs and his face looking towards the east, or without looking at any quarter of the skies, he (the performer) should perform the rite of *A'chamanam* by drinking with the proper fingers, the water which is unboiled and free from froths and bubbles. (5—6)

The two eyes should be touched with the thumb and index finger united together; the ears should be

touched with the thumb and the ring-finger similarly combined. (7)

Then the two shoulders should be successively touched with the thumb and the little finger combined, while the nose and the navel should be touched with all the fingers held together. (8)

Then the head should be touched with the fingers enjoined to be used (in touching the head) in connection with a rite of *A'chamanam*. We have heard it said that, the three draughts of water drunk by a person (in connection with *A'chamanam*) tend to propitiate the divine trinity of Brahmá, Vishnu, and Rudra. (9—10)

The river-goddesses, Gangá and Yamuná are pleased by one's rinsing the mouth with water, while the As'vins are pleased by one's touching the nostrils, under the circumstance. (11)

The sun and the moon are pleased by one's touching the eyes; and the firegod and the windgod, by touching the ears, in the course of an *A'chamanam*. (12)

All the gods are pleased by one's touching the shoulders, while the *Purusha* (self) is pleased by touching the head. (13)

Without the holy thread lying on his shoulder, without the tuft of hair on his crown being duly tied up in a knot, without having washed his feet before, a person, even if he has performed an *A'chamanam*, should be regarded as impure. (14)

Having placed the hands out-side the thighs, or having performed the *A'chamanam* with turbid water, one should not be deemed as pure. (15)

Having performed the rites of *A'chamanam*, and *Tirtha-Sanmádrjanam* as above laid down, one should touch the water by reciting the *Mantra* running as,

"thou pervadest the hearts of creatures, thou runnest all through the universe, thou art the sacrifice, thou art the *Vashat*, thou art the light, water, nutritious sap, and nectar." (16—17)

Then having performed another *A'chamanam* with his face towards the sun, he should recite the *Udyutam Jätavedasam*, etc., *Mantra*, and offer a libation of water. (18)

This is the rule to be observed by twice-born ones in respect of the performance of the *Sandhyá* rite. The *Gáyatri Mantra* should be recited standing during the morning *Sandhyá*, while it should be repeated in a sitting posture during the evening *Sandhyá*. (19)

Then the sacred *Mantras* should be recited according to one's might; the *Rishis* used to long perform the *Sandhyás*, hence, they attained longevity. (20)

## CHAPTER X.

Now I shall enumerate the most sacred *Mantras*, culled from all the four *Védas*; men are purified by reciting these sacred *Mantras*, or by performing *Homa* and worship therewith. (1)

Sin-absolving are the *Aghamarshanam Suktam*, the *Deva Vratam Suktam*, the *Suddhavati Suktam*, the *Kushmándi Suktam*, and the *Pávamáni Suktam*. (2)

(Similarly,) the *Abhishtárupadá*, the *Gáyatri Sirás* with the *Prapava Mantra*, the *Stoma Suktas*, the seven *Vyáhrritis*, the *Bharunda Samans*, the *Mantras*, composed in the *Gáyatri* metre, the *Purusha Vratam*, the *Bhása Mantrah*, the *Soma Vratam*, the *Avigneyam*, the *Várhaspatyam*, the *Vák Suktam*, the *Anrita*

*Mantrah*, the *Satarudri Mantrah*, the *Atharva Siras Mantrah*, the *Tri Suparna*, the *Mahāvratam*, the *Go-suktam*, the *As'va Suktam*, the *Indra Suktam*, the two *Sāmans*, the three *Pushpāngadikas*, the *Rathan-taram*, the *Agni Vrata*, and the *Vāmadevya Mantras* are purifying. By chanting these Vedic *Mantras*, men are absolved of their sins, and are enabled to recollect the incidents of their former births. (3—10)

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#### CHAPTER XI.

THUS the sacred *Mantras* from the *Vēdas* have been enumerated; the *Savitri Mantrah* is the holiest of them all; nothing can excel the *Aghamarshanam* in respect of sanctity; the (principal) *Homa* should be performed with water consecrated by reciting the *Aghamarshanam* and the *Vyāhritis*. (1)

The *Savitri Mantrah* is the most sacred of all the *Mantras* which are used for the purposes of *Japam* (mental repetition). Seated on a cushion of *Kus'a* blades, and bearing a girdle of *Kus'a* (on his left shoulder) flung in the manner of an *Uttariyam* (upper sheet or garment,) and holding blades of *Kus'a* grass in his hand, with his face turned towards the east or to the sun, a votary, meditating upon the self of the deity, should tell his beads by repeating the *Savitri Mantrah*. The rosary should be strung with beads of gold, gem, or crystal, or with pearls, or with the seeds of lotus or *Aksha*, or with lotus petals. Meditating upon the deity, the rosary should be counted with the left-hand. The *Rishi* and the metre of the *Mantrah* should be contemplated at the out-set (before

commencing the *Japah*). Then the *Gāyatri* should be recited by prefixing the *Vyāhritis* and suffixing the *Siras Mantra* to it. The seven *Mantras*, such as *Bhuh*, *Bhubah*, *Svah*, *Mahah*, *Janah*, *Tapas*, and *Satyam*, with the *Pranava Mantra* prefixed to each of them are called the *Vyahritis*. The *Mantra* running as *Apojyotih rasomritam Brahma Bhurbhubah Svaram* is called the *Siro Mantrah*. (2)

With the *Vyāhritis* and *Pranava* prefixed, and the *Siro Mantra* affixed, to the *Gāyatri*, those who recite it, do not stand in dread of any thing. (3)

That goddess (*Mantrah*) ten times repeated destroys the sin committed during the day; a hundred times told, she (it) extinguishes all sin, while a thousand times repeated she (it) exonerates one from the effects of sin (*Pātakas*) unknowingly committed. (4)

A gold-stealer, an ungrateful person, a Brāhmaṇicide, a defiler of his superior's bed (*Gurutalpaga*), or a drunkard is purified by a hundred thousand times repeating the *Gāyatri*. (5)

Having done three *Prāṇayāmas*, self controlled, while bathing, one is exonerated from the sin committed during that day and night. (6)

Having done sixteen *Prāṇyāmas*, with the *Vyāhriti Pranava Mantras*, one gets rid of the sin of destroying the life of a fætus, or of that committed, each day and night, in the course of a month. (7)

The (presiding) goddess of the *Gāyatri*, propitiated with *Homa* oblations offered unto her by repeating the *Gāyatri Mantrah*, grants all boons to the offerer; she, kind to her forest-dwelling votaries, causes the expiation of all sin. (8)

Desiring worldly peace and tranquility, one should cast, clean in body and spirit, ten thousand libations of clarified butter in the sacred fire by each time reciting the *Gāyatri*; intending to ward off a premature death, one should offer similar libations of clarified butter unto the fire by repeating the same *Mantrah*. (9)

A seeker of personal beauty should perform the *Homa* with lotus flowers, and a seeker of gold with *Vilua* fruits (by repeating) the *Gāyatri Mantrah*. (10)

One, seeking the beatitude of *Brahma*, should cast self controlled, as before, libations of clarified butter containing sesame seeds, in the fire; by offering ten thousand libations with the repetition of the sacred *Gāyatri*, one is exonerated from all sin. (11)

A sinful soul (Self) acquires its purity by performing such a hundred thousand *Homas*, and attains to the region of *Brahma*, in the full enjoyment of all its wished for objects. (12)

*Gāyatri* is the progenitrix of (the universe); *Gāyatri* is sin-absolving; nothing more purifying exists than *Gāyatri* either in heaven or earth. (13)

*Gāyatri* succours the fallen by their hands from the sea of hell; hence, clean in spirit and body, a Brāhmaṇa should constantly practise (the recitation of the sacred) *Gāyatri*. (14)

A constant practiser of *Gāyatri* (Brāhmaṇa reciter) should be feasted on the occasion of a *Daiva* or *Pitri S'rāddha*; sin standeth not in the self of such a Brāhmaṇa, as a water-drop cannot abide in the solar globe. (15)

Undoubtedly, a Brāhmaṇa can attain his end (work out his salvation) by simply reciting the *Gāyatri*; a

*Gāyatri*-reciter, whether he does any other (*Brāhmaṇic*) rite or not, should be regarded as a true Brāhmaṇa. (16)

A slightly audible repetition of the *Gāyatri Mantrah* is a hundred times, and a silent mental repetition of the same is a thousand times, more meritorious (than the one commonly made.) The *Gāyatri* should never be loudly recited. (17)

A man, who constantly recites the *Gāyatri*, goes to heaven ; the repetition of the *Gāyatri* should be known as the door to the liberation of Self. (18)

Hence, having bathed, (a ceremonial bather), self-controlled, should mentally recite the *Gāyatri Mantrah*, the purifier of all sin, in a devout spirit. (19)

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## CHAPTER XII.

HAVING bathed, and recited the *Gāyatri*, a twice-born one, looking towards the east, should propitiate the gods by offering libations of water with (fingers united in the posture known as the) *Daiva Tirtham*, every day ; offerings of flower and water should be made (unto them) by reciting the *Purusha Suktam*. Then, with his face turned towards the south and his hand placed between his thighs, and his holy thread placed on his right shoulder, he should offer libations of water to his departed manes with the *Pitri Tirtham*, and in accordance with the rules of a *Pitri S'rāddha*. He should offer three libations of water to each of his father, grand-father, great-grand father, maternal grand-father, maternal great-grand father, mother, etc. Similarly, libations of water should be offered to each of his maternal grand-mothers, etc. After that, all the dead relations on his

father's or mother's side, whose names he might remember, as well as the souls of his preceptors, brothers-in-law, friends, etc., he should propitiate by offering similar libations of water unto them ; the authoritative verses on the subject run as follow :—

*Tarpanas* done without sesame, *Kus'a* grass, *Mantras* and copper, silver, or golden libatory vessels, do not become agreeable to the *Pitrīs*. (1)

Libations of water, containing sesame seeds and offered unto one's *Pitrīs* with a vessel made of gold copper, or *Audumvara* wood, or of the horn of a rhinoceros, last them for all eternity, and bear infinite fruit. (2)

Every day, *S'rāddhas* should be performed in honour of one's departed manes with fruits, cooked rice, water and milk, whereby they would be pleased. (3)

He, who, after bathing, offers libations of water containing sesame seeds to his *Pitrīs*, acquires the merit of *Pitri-yajna*; and they become pleased with him. (4)

### CHAPTER XIII.

BRA'HMANAS should not be tested in connection with the performance of a *Daiva S'rāddha*; they may be examined in respect of their knowledge in Vedic *Suktas* on the occasion of celebrating a *Pitri S'rāddha*. (1)

Brāhmaṇas of impious conduct, as well as those who are hypocrites, cherish cruel or killing propensities, cat-fashion, under a calm and benign exterior, or are possessed of a less or excess number of bodily appendages, should be regarded as defilers of the row of Brāhmaṇas (sitting down to a dinner on the occasion of a *S'rāddha* ceremony—*Panktidushaka's*) (2)

Bráhmaṇas, who are hostile to their elders and preceptors, or disturb their sacred fire, or desert their parents and preceptors, should be regarded as the defilers of a row of Bráhmaṇas (*Panktidushakás*). (3)

Bráhmaṇas, who read the *Vēdas* on the interdicted days of study, or are devoid of piety and cleanliness, as well as those who fatten upon sustenance supplied by S'udras, should be regarded as defilers of a row of Bráhmaṇas (*Panktidushakás*). (4)

Bráhmaṇas, who have studied the *Vēdas* with six subdivisions, or know a large number of Riks or Sāmans (verses), as well as those who worship the five sacred fires, and thrice cast oblations, each day, in the consecrated fire, should be regarded as the sanctifiers of a row of Bráhmaṇas (*Panktipāvanás*). (5)

Bráhmaṇas, issues of Bráhma form of marriage, as well as those who give away or marry such girls in that form of marriage, should be regarded as the sanctifiers of a row of Bráhmaṇas (*Panktipāvanás*). (6)

Bráhmaṇas, who are well-versed in the *Rik*, *Yajus*, and *Sāma Vēdas*, as well as those who have studied the *Atharvan*, should be regarded as the sanctifiers of a row of Bráhmaṇas (*Panktipāvanás*). (7)

Bráhmaṇas, who constantly practise the *Yoga*, are erudite, and given to the contemplation of the God, and regard gold and brick-bats as of equal value, should be regarded as (*Panktipāvanás*). (8)

Two Bráhmaṇas should be sumptuously fed, with their faces towards the east, on the occasion of the celebration of a *Daiva Srāddha*; two Bráhmaṇas, with their faces turned towards the north, should be similarly feasted on the occasion of a *Pitri Srāddha* ceremony.

A single Bráhmaṇa may be fed on either of these occasions when the means of the celebrator is limited. (9)

A celebrator of extremely limited means would be purified by feeding a single *Panktipávana* Bráhmaṇa. The boiled rice, etc., should be offered in places duly enjoined for the purpose, and their residue should be cast in the fire. (10)

Oblations should be offered (to the *Pitris*) beside the vessel of the unused residue of cooked rice (*Pâtrân-nam*), in failure whereof they should be duly cast in the fire. (11)

Devoid of hurry or anger, (one) should carefully celebrate the *S'raddha* ceremony (of one's ancestors), and devoutly offer cooked food to the Bráhmaṇas on the occasion. (12)

Bráhmaṇas of all orders should be variously feasted and propitiated with presents of perfumes and unguents. A host, on the occasion, should not use any article of fare or luxury, at his house, without first offering it to a Bráhmaṇa. (13)

Strong-scented or odourless flowers, as well as those which are culled from trees or plants, growing on hills or tomb stones, should not be given. (14)

Flowers of aquatic plants and of red colour, in special, as well as woolen or new cotton twists should be gifted. (15)

The threads at the end of a piece of uncut woven cloth should be rejected (for the purpose), and lamps containing clarified butter or sesame oil should be lighted on the occasion). (16)

Sticks made of resin, honey, and clarified butter should be burned, and sandalpaste mixed with pasted saffron should be given. (17)

Mushrooms, cooked meat, soup, gourds, brinjals, and Kobidâras should be avoided. (18)

Long pepper, black pepper, round bulbous roots, prepared salt, and lard should not be used on the occasion. (19)

Râjamâsha, lentil seeds, catechu, the pulse known as Koradushaka, as well as the red milky exudations of trees should not be used on the occasion of a *Srâddha* ceremony. (20)

Horse Apples, Labâli fruits, radishes, milk-curd, pomegranates, Kandarâjas, honey, sugar, and fried barley powder should be carefully given on the occasion. (21)

Having sumptuously fed the assembled Brâhmaṇas with warm *Pâyasa* (a kind of sweet porridge, and paid honorariums to them after they have washed their mouth with water, one the celebrator of the *Srâddha*) should make obeisance to and dismiss, them by following them to a certain distance from one's house. (22—23)

A Brâhmaṇa, who having been invited to a *Srâddha* ceremony, or having dined on the occasion of such a celebration, that day, knows his wife, commits a great sin. (24)

A *Srâddha* ceremony performed by offering oblations of *Vala Sâkas*, bird's flesh, the flesh of a rhinoceros, or a large-scaled fish, bears infinite fruit. This is the opinion of *Yama*, the law-giver. (25)

#### CHAPTER XIV.

A GIFT, made at Gayâ, Prabhâsa, Pushkara, or Prayâga, or in the forest of Naimisha, bears infinite fruit. (1)

A gift made at any of the following sacred pools or places, *viz.*, the banks of the Yamunâ, of the Ganges, and of the Narmadâ, Amarkantaka and Gayâ, bears infinite fruit. (2)

Endless is the merit of making a gift at Benares, Kurukshetra, Bhrigutunga, Mahâpatha, Saptâranya, or at Âsikupa. (3)

A wise man should not celebrate a *S'râddha* ceremony either in a Mlechchha country, or at dawn, evening or night. He should not visit even a Mlechchha country. (4)

Gifts made under the auspices of *Gaja Chchhâyâ Yoga*, or during a solar or lunar eclipse, as well as those made on the last day of *Vaishakha* or *S'ravana*, or when the sun enters the sign of Makara or Karkata, bear infinite fruit. (5)

The wise should perform *S'râddhas* on the day of the tenth phase of the moon's wane after the day of the full moon in the month of *Bhâdra* with oblations of honey and *Pâyasa*. (6)

The *Pitrîs*, propitiated with the celebration of *S'râddha* ceremonies, grant joy, opulence, progeny, and residence in heaven to their performers. (7)

## CHAPTER XV.

O YOU, the foremost of the twice-born ones, Brâhmaṇas, who practise *Yoga* and worship the consecrated fire, should be clean after the day of the birth or death of any of their *Sapinda* relations. (1)

The *Sapinda* relationship endures up to the seventh degree of consanguinity. A Brâhmaṇa becomes unclean

for ten days on the birth or death of a *Sapinda* relation. (2)

A Kshatriya becomes clean after twelve days, a Vais'ya becomes clean after a fortnight, and a S'udra becomes clean after a month (under the circumstances). None of these will be clean before the appointed time. (3)

On an abortion of pregnancy taking place in the family, (the *Sapinda* relations of the father) would remain unclean for a number of days equal to that of the months of gestation, while in connection with the death of a child, dead before cutting its teeth, the uncleanness ceases on the day of its death. (4)

The uncleanness lasts for a whole day and night on the death of a child, dead before the rite of tonsure being done unto him, while it continues for three days in respect of the death of one, dead without being invested with the holy thread. (5)

The *Sapinda* relations of a girl's (father) would remain unclean for three days from the date of her death, while the period of uncleanness in respect of the death of an unmarried S'udra youth of sixteen years would last for a month. His *Sapinda* relations would remain unclean for a month. There should be no disputing this fact. (6—7)

Uncleanness, incidental to the death of an unmarried girl who dies after menstruating in her father's house, does never abate. (8)

The period of uncleanness, incidental to the birth or death of a child begot by a man of an inferior caste on a woman of a superior one, shall never abate as far as its mother is concerned. (9)

Of two concurrent and uniform uncleanness, the prior one will extinguish the latter. Of two concurrent but disuniform ones, the former will be extinguished, after the term of the later. This is opinion of the lord of virtue (Yama). (10)

On hearing of the birth or death of one's relation in a distant country, one would remain unclean for the unexpired portion of the period of ten days, after the hearing. (11)

Having heard such a news after the expiry of ten days from the date of occurrence, one would remain unclean for that day only, while having heard it after a year, one would be pure again by a simple ablution. (12)

A man would remain unclean for three days only on the death of a son though not of his own loins, or on that of a wife living with another, or previously married by him. (13)

A man would remain unclean for three days on the death of his preceptor, maternal grand-father, or of a married daughter in his own house. (14)

A man would remain unclean for a single day on the death of the king of his country, on the birth of a son of his daughter, and on the death of his maternal uncle, or of a son or wife of his preceptor. (15)

On the death of one's maternal uncle, one would be unclean for an entire day and night, while the period of uncleanness in respect of the death of one's priest, disciple, or of a fellow student of the *Vedas*, is one day only. (16)

A Brâhmaña would remain unclean for one day, three days, six days and ten days respectively on the birth or death of a Brâhmaña, Kshatriya, Vais'ya or S'udra *Sapinda* relation of his. (17)

A Bráhmaṇa would remain unclean for six days on the birth or death of his Kshatriya *Sapinda*; the period of uncleanness in respect of the remaining castes being twelve days only. (18)

Members of all castes would remain unclean for ten days on the death of a Bráhmaṇa *Sapinda* relation. This is the ordinance of Yama. (19)

No uncleanness exists in respect of a violent death by falling from the brow of a hill, or by hanging, drowning, burning, lightning, or sword-cut, etc., as well as in connection with the death of a suicide or degraded person. (20)

A Yati, a king, a *Brahmachárin*, a confectioner, as well as those who are initiated, or are in the king's employ, are never disqualified by a birth or death uncleanness. (21)

A *Brahmachárin* partaking of the food prepared by a person affected with a birth or death uncleanness, will be unclean; he would be pure after the lapse of the period of uncleanness of the owner of such food. This is the opinion of the wise. (22)

Those, who partake of the boiled rice of an unclean person, are re-born as insects; a man gets the same caste as the man, whose boiled rice he partakes of, before dying. (23)

All religious acts to be performed in honour of one's departed manes, save giving and receiving gifts, offering oblations to *Prétas*, casting libations in the sacrificial fire, and studying the *Védas*, are interdicted during a period of uncleanness. (24)

## CHAPTER XVI.

ALL earthen vessels, defiled by impure things other than bodily excrements, are purified by again burning them in fire; under the latter condition they should be rejected and thrown away. (1—2)

Vessels made of copper, silver, or gold, and defiled by the touch of bodily excrements should be purified by melting and recasting them; defiled by the touch of any other impure thing they should be purified by washing them with water. (3)

Articles made of copper, lead, or brass should be purified by rubbing them with any acid substance; articles made of iron or bell-metal should be purified by rubbing them with any alkaline substance, while those made of pearls or corals should be purified by simply washing them with water. (4)

Articles made of stone or conch shells, as well as potherbs, vegetables and pulses should be purified by simply washing them with water. (5)

Sacrificial vessels, during the celebration of a religious sacrifice, should be purified by rubbing them with the palms of the hand, while those articles, defiled by the contact of hair, should be purified by washing them with warm water. (6)

Cushions, beddings, and market-sheds, anywise polluted by impure contacts, are purified by an exposure to the sun; sacrificial vessels are purified by sprinkling water over them. (7)

A room is purified by washing it with water, the ground is instantaneously purified by washing it with water, clothes are purified by washing them with water. (8)

A large quantity of paddy, kept in a room or vessel, is purified by sprinkling it over with water; articles made of pieces of wood fastened together are purified by rubbing them with water. (9)

White mustard seeds should be purified by winnowing them with a winnow; articles made of horns or tusks of animals should be purified by rubbing them with cow-hair. The venerable Yama has enjoined that articles made of leaves, shells of fruits, or of horns, as well as milky exudations of trees, salts, treacle, Kusumbha fruits, wool, and cotton should be purified by sprinkling water over them. (10—11)

Water defiled by any impure contact should be purified by pouring it over the earth, or by keeping it in a stone vessel; water that is devoid of any offensive taste, odours, or colour is pure; the water of a running brook or river is always pure and wholesome. (12—13)

Articles of trade or merchandise spread out for show, the mouths of such animals as horses, etc., all the limbs of cows except their mouths, and domesticated cats should be regarded as always pure. (14)

The bed, wife, child, sacred thread, wearing cloth and the *Kamandalu* vessel of ones' own are always pure as far as one's own self is concerned; belonging to others one should consider them as impure. (15)

The face of one's own wife is pure during the night, pure is the mouth of a bird perched on a tree, the mouth of a dog is pure during a hunting excursion, the mouth of a calf is pure during an act of milching. (16)

A woman becomes pure by ablution on the fourth day of her menses; for the purposes of a *Daiva* or *Pitrya Srâddha* she becomes pure on the fifth day. (17)

A man polluted by the touch of spittal or muddy water of the road, above his navel, should regain his purity by instantaneously bathing. (18)

After urination or defecation, one should rub the impure orifices of the organs concerned with earth, enough to remove the bad smell, and then wash them with water, previously lifted for the purpose. (19)

After micturition, one should twice rub the external orifice of one's urethra, and seven times the palms of his hands, with earth, and then wash them with water ; after defecation a person should twenty-one times rub the palm of his left hand, and fourteen times the palms of his both hands, with earth, and then wash them with water. (20)

After cleansing the nails, the hands should be thrice rubbed with clay ; wishing personal cleanliness one should always wash one's feet with clay and water. (21)

These rules of cleanliness will hold good in cases of house-holders ; *Brahmachārins* should doubly perform those acts of personal purification which are enjoined to be done by house-holders ; forest-dwelling hermits should do thrice as much as those done by *Brahmacārins*, and Yatis should do twice as much as the *Vānaprasthas* in these respects. Acts of personal cleansing should be done with a quantity of earth, enough to fill the three phalanges of fingers. (22—23)

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## CHAPTER XVII.

BATHING at morning, noon and evening, each day, living, in a thatched cottage of dry leaves, and, on roots and bulbs of the forest, wearing large clotted hairs, and lying down on bare ground in the night, he (a gold-stealer, etc.,) should enter a village for alms, proclaiming his guilt to all and sundry. For twelve years he should live this life of penance. (1—2)

A gold-stealer, a drunkard, a Brâhmanicide, or a defiler of this elder's or preceptor's bed, or a person guilty of any of the *Mahâpâtakas*, is purified by practising the above-said penance. (3)

The same penance should be practised for expiating the sin of killing a Kshatriya engaged in celebrating a religious sacrifice, or a Vais'ya performer of religious sacrifices, or for the purpose of extinguishing the sin of defiling a hermitage. (4)

This expiatory penance should be practised after having given false evidence, or after having killed a person taken under protection, or after having misappropriated a trust property. (5)

A custodian of the sacred fire, after having unwillingly killed a friend or a woman, or after having unknowingly effected an abortion of pregnancy, should practise this (above said) expiatory penance. (6)

For the expiation of his sin, this penance should be doubly practised by a man, who has killed a Brâhmana during the observance of a vow, or a Kshatriya, who has not settled down in life as a house-holder. (7)

After having killed a Kshatriya, false to his proper duties in life, a three quarter part of the same penance should be practised for expiation; after having killed a

similar Vais'ya or a woman, only a half of the penance should be practised. (8)

After having killed a S'udra, or after having known a woman during her menses, a quarter part of the same penance should be practised for expiation; (similarly,) a quarter part of the same penance should be practised for extinguishing the sin of killing a cow, or of knowing another man's wife. (9)

For a month, a wise man should continuously practise this penance after having killed any village (domesticated) animal; the term of the penance is a fortnight only in respect of killing a wild fowl or beast. (10)

A Brāhmaṇa, having killed a serpent, or a hole-dwelling or an aquatic animal, should practise the same penance for a term of seven days. (11)

Having killed a hundred invertibrate animals, or a thousand vertibrate ones, one should practise, for a year, the penance enjoined to be practised for the expiation of the sin of *Brāhmaṇicide*. (12)

Having destroyed the means of livelihood of a member of any particular caste, the same expiatory penance should be practised as has been laid down for atoning the sin of killing him. (13)

Having unknowingly encroached upon the land of a Brāhmaṇa, Kshatriya, Vais'ya, or of a S'udra, one should practise an expiatory penance with the permission of Brāhmaṇas. (14)

Having stolen a cow, goat, or horse, or water, lead or silver, one should continuously practise the above said penance for a year. (15)

Having stolen sesame seeds, paddy, cloths, arms, or raw meat, one should practise, self-controlled, the above-said penance for a half year. (16)

Having stolen hays, faggots, whey, milk, tusks of elephants, or clarified butter, one should practise the above-said penance for a month. (17)

Having stolen salt, treacle, edible roots or flowers, or articles made of them, one should practise, self-controlled, the abovesaid penance for a fortnight. (18)

Having stolen iron, pulses, cotton twists, or hydes, one should practise the above-said penance for an entire night. (19)

Having eaten an onion, garlic, or mushroom, or the flesh of a camel, elephant, ass, lizard (*Godhikâ*), domesticated hog, or cock, or of any of the five nailed animals (such as dog etc.), or having taken wine, or human excrements, one should practise the above-said penance for a whole year. (20—21)

Golden coloured *godhâs*, tortoises, porcupines, hares, although they belong to the group of five nailed creatures, are animals whose flesh may be eaten; but having killed any of these animals, one should practise the above-said penance. (22)

Having killed a swan, crow, king-fisher, heron, parrot, crane, *Madgurakay* owl, *Khanjirata*, diver, or any such bird, or a frog or snake, one should practise the above-said penance, for a month, without the least hesitation. (23—24)

Having killed a crane, or a *Sakula* or *Sinhatunda* fish, one should practise the abovesaid penance. Of fishes the species known as *Pâthina* and *Rohita* are edible. (25)

Having killed such aquatic birds as *Jâlapâda* (webfooted crane), *Raktapâda*, *Subhiskîras*, etc., one should practise the abovesaid penance for a week. (26)

Pheasants, peacocks, *Lávakas*, *Kapinjaras*, *Vartakas*, and *Bárdhrinasas* are birds, whose flesh, according to the holy Yama, may be always eaten. (27)

Having eaten the flesh of a two tusked animal, one should practise the above-said penance for a month; having eaten that of a one-tusked animal, or of an animal with unbifurcated hoops, one should practise the above-said penance for a fortnight. (28)

Having eaten the flesh of an animal that has died a natural death, or that of one not killed in a religious sacrifice, or the flesh of a horse or buffalo, or having taken the milk of a cow or she buffalo whose calf is dead, or that has been in heat or impregnated, one should practise the above-said penance for a fortnight. (29—30)

Having taken the milk of a forbidden female animal, or an article of confectionary made thereof, or the milky exudation of any red plant which is supposed to produce ulcers, one should practise the above-said penance for seven days. (31)

Having eaten stale boiled rice, or that which has been cooked over night, as well as articles cooked with treacle, one should practise the penance for three days. (32)

All acid fluids except milk, curd, sweet saps of trees, bad whey prepared with the addition of treacle, cakes made of wheat or barley, certain preparations of milk, *Kulyas*, *Râja vahas*, all stale articles other than those obtained as alms, as well as the meat of an animal roasted alive, should be always avoided; having knowingly consumed any of these articles one should practise the penance for a year. (33—35)

Having eaten the boiled rice cooked by a S'udra, or

by a professional actor, or by a thief in prison, or by a woman without any guardian, or by a black-smith, or by a *Vena* (a sect of S'udras), *Kira* (a sect of S'udras), goldsmith, carpenter, or courtesan, or by a miserly, cruel or degraded person, or by a mercenary soldier, farmer of revenue, or wine seller, or by a person affected by a birth uncleanness, a Brāhmaṇa should practise the above-said penance for a month. Having continuously partaken of the boiled rice cooked by a S'udrā, a Brāhmaṇa should practise the above-said penance for six months. (36—39)

Having eaten the boiled rice cooked by a Vais'ya, or by a female stranger, one should practise the penance for three months; similarly having eaten that cooked by a Kshatriya, one should practise the penance for two months. (40)

Having partaken of the unused residue of a Brāhmaṇa's meal, one should practise the penance for a month; having taken water kept in a wine-basin, one should practise the penance for a fortnight. (41)

Having partaken of the unused residue of the meal of a S'udra, Vais'ya, Kshatriya, or Brāhmaṇa, one should respectively practise the penance for a month, fortnight, weak, and day. (42)

An erudite person, having partaken of a meal, slightly offered, should practise the penance for a month; he, who marries before the marriage of his elder brother, the girl thus married, the person who gives her away in marriage, and the priest who officiates at the ceremony, should practise, each of them, the penance for a year. Similarly, having partaken of food previously eaten by a dog, one should practise the penance for a month. (43—44)

Having partaken of food polluted by the touch of a mouse or mongoose, or infested with flies, mosquitoes, or hairs, one should practise the penance for three days. (45)

Having eaten cakes (and the articles of confectionary known as) *Sashkuli*, *Sanjavs*, *Páyasa* or *Krisharā* (a preparation of rice, meat, pulse, and butter), not offered to the gods, one should practise the penance for three days. (46)

A Bráhmaṇa, wounded with an Indigo twig, or bitten by a dog, or suffering from a wound caused by the bite of an unchaste woman, should practise the penance for three days. (47)

Having heated the soles of his feet over fire, or having cast any thing impure therein, or having rubbed the soles of his feet with the blades of *Kusa* grass, a Bráhmaṇa should practise the penance for a day. (48)

A Kshatriya, who having killed an enemy, in battle, timorously flies from the field, afraid of his own life, should continuously practise the above-said expiatory penance for an entire year; similarly, having felled down an Ashvattha tree, one should practise the same penance for a year. (49)

Having visited his wife during the day, or bathed in foul water, or seen the nudity of another man's wife, a man should practise the penance for a day. (50)

Having cast any foul substance in fire or water, or used angry words to one's preceptor, one should practise the penance for a month. (51)

Having drunk water without closely observing it, or with his left hand, a Bráhmaṇa should practise the penance for three days. (52)

He, who unequally serves viands to Brāhmaṇas seated in the same row at a dinner, should practise, for a fortnight, the penance laid down for expiating the sin of a Brahmanicide. (53)

A merchant, having used false weights in trade, and a person, having kept milk in a wine-pot, or in a salt-pot, or having sold sesame with his hands, should practise the above-said penance for expiation. (54—55)

Having angrily roared unto a Brāhmaṇa or a preceptor, one should practise, self-controlled, for a day, the above-said penance. (56)

He, who offers funeral oblations to a deceased person, inherits the property, left by him. Having inherited (the property,) he should practise the form of penance, enjoined as proper for the caste he belongs to, on the occasion. (57)

Hide not thy guilt after its commission, inasmuch as hiding increases its heinousness; having committed a sin, a wise man should undertake the proper expiatory penance. (58)

A Brāhmaṇa, living in a forest abounding in savage and furious beasts, or in hunters, or at a place where life is manifestly insecure, should not practise any penance. (59)

Continuing in life, an individual may get rid of all kinds of sin by practising penances and charities. This is what is said by the lord *Yama*. (60)

A (healthy) body is the source of all pieties; hence, the body should be preserved (in health) with the utmost care. Virtues well up from a healthy body, as fountains spring up from beneath a hill side. (61)

A Brāhmaṇa, having pondered over the injunctions of all the Ethical Codes, and in unanimity with other

Bráhmaṇas, should lay down the form of expiation in a given case, and never do so out of his own accord, and without consultation. (62)

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### CHAPTER XVIII.

EVERY day, one should thrice bathe and practise the *Aghamarshanam Vratam*, take an ablution in a river in the night, and forbear eating three meals. (1)

One should always sit in the posture known as the *Virásanam*, and make gifts of milch cows. This is what constitutes the *Aghamarshanam*, the expiation for all sin. (2)

For the first three days of its observance, a vowist should eat his meal at morning; at evening, during the second three days; and eat what is obtained by begging during the next three days, and fast for the last three days of the penance. This is what constitutes the *Prájapatyam Vratam*. (3)

For the first three days, a vowist should take nothing but warm water; during the next three days he should take warm clarified butter, and warm water during the next three days; and fast for the last three days of the penance. This is what constitutes a *Tapta Krichchha Vratam*. (4)

A *Paráka Vratah* consists in fasting for twelve successive days; *Várana Krichchha Vratam* consists in cautiously living upon a solution of fried barley-powder, for a month, according to regulation. (5—6)

The foremost of the Bráhmaṇas call one's continuous living on *Vilva*, *A'malaka* and *Kapittha* fruits, for a month, an *Atikrichchha Vratam*. (7)

A *Krichchha Sāntapanam Vratam* consists in living on a compound of cow-dung, cow urine, cow milk, cow-butter, curdled cow milk, and the washings of Kusa blades on the first day of its observance, and in fasting on the day following; these austerities, thrice practised, constitutes a *Mahā Sāntapanam Vratam*. (8)

A *Tulāpurusha Vratam* consists in eating fried barley-powder and fasting, on alternate days, for a month; a *Vārdhika Vratam*, which destroys all sin, consists in living on cow-dung, each day, for a month. (9—10)

An *Chānarāyanam Vratam* consists in one's gradually increasing and decreasing the number of morsels of food with the successive increase or waning of the lunar phases. (11)

Persons, conversant with the *Mantras*, should mentally recite them, and perform *Homas*, with their recitations, according to their capacity. This is the means of absolution laid down for sinners by the pure-hearted and the virtuous. (12)

The intelligent, who carefully peruse this *S'āstram* framed by the holy *Sankha*, are exonerated from all sin, and are glorified in heaven. (13)



# **GAUTAMA SAMHITA**



# TABLE OF CONTENTS

## *Gautama Samhitā.*

SUBJECTS.	PAGE.
<b>CHAPTER I.—Investiture with sacred thread</b>	655
Rules of purification ... ...	657
Regulation about studies ... ...	658
<b>CHAPTER II.—Duties of a preceptor and a student</b> ...	658—661
<b>CHAPTER III.—Other modes of life: a general account</b> ... ...	662—663
<b>CHAPTER IV.—Various forms of marriage and the status of issues therefrom</b> ... ...	663—665
<b>CHAPTER V.—The duties of a householder towards his wife, preceptor, guests, Brahmanas and others</b>	666—668
<b>CHAPTER VI.—Various forms of reverence and courtesy: forms of address</b> ... ...	669—670
<b>CHAPTER VII.—Occasions when any caste may follow an interdicted calling</b> ... ...	670—671
<b>CHAPTER VIII.—The vows of a Brahmana</b> ...	678—673
<b>CHAPTER IX.—Further duties of a Brahmana: General duties of others</b> ... ...	673—677
<b>CHAPTER X.—Duties of a king, a Vais'ya and a Sudra</b>	677—681
<b>CHAPTER XI.—The royal duties of a king</b> ...	681—683
<b>CHAPTER XII.—Punishment for abusing a Brahmana</b>	683—684
Law about capital and interest ... ...	685
Law about payment of debt ... ...	686
Law about theft ... ...	686
<b>CHAPTER XIII.—Law of evidence</b> ... ...	687—688
<b>CHAPTER XIV.—Uncleanness consequent on birth and death</b> ... ...	688—689
<b>CHAPTER XV.—Regulations about S'raddhas</b> ...	690—693
<b>CHAPTER XVI.—Regulations about the study of the Vedas</b> ... ...	693—696
<b>CHAPTER XVII.—Regulations about the various articles of food and drink</b> ... ...	696—698
<b>CHAPTER XVIII.—The position of women: their marriage and children</b> ... ...	698—699
<b>Gifts</b> ... ...	700

## CONTENTS.

SUBJECTS.	PAGE
CHAPTER XIX.—Sinful deeds	... ... 701—702
CHAPTER XX.—Effects of sinful deeds	... ... 703
CHAPTER XXI.—Position of regicide and of an insulter of the Veda	... ... 704—705
CHAPTER XXII.—Definition of degraded persons	... 706—707
CHAPTER XXIII.—Punishment for Brahmanicide	... 707
Atonement for various other murders and for destruction of animats	... ... 708—709
CHAPTER XXIV.—Penance for drinking wine and other interdicted articles	... ... 710—711
CHAPTER XXV.—Penance for receiving an interdicted article	... ... 712
CHAPTER XXVI.—The vow of an Avakirni	... 713
CHAPTER XXVII.—Krichha penance	... 714—715
CHAPTER XXVIII.—Chandrayana penance	... 716
CHAPTER XXIX.—Partition of a property amongst sons : law of succession	... ... 717

# GAUTAMA SAMHITA'.

## CHAPTER I.

THE *Védas*, and the ethical rules, observed by those, well-versed in them (*Védas*), are the source of virtue (morals). Even great men are (sometimes) found to transgress the moral laws and to act improperly. Through an innate weakness of the heart, the great sometimes lose sight of the true end of life. In a conflict between two equally authoritative opinions on a particular subject, one of them must be followed.

A Bráhmaṇa child should be invested with the holy thread (either) at the fifth, eighth, or ninth year of his life. The computation should be made inclusive of the period of his inter-uterine life. This rite of investiture is a second birth. Hence, he, who invests him with the thread, is his preceptor, inasmuch as it is he who teaches him the *Védas*. Sons of Kshatriyas, and of Vais'yas should be respectively invested with the holy thread at the age of eleven and twelve. A Bráhmaṇa child, not invested with the thread before he is sixteen, becomes degraded. Sons of Kshatriyas and of Vais'yas, not respectively invested with the holy thread before their twenty-second and twenty-fourth year, are likewise degraded. Girdles (*Munjis*) made of *Kus'a* blades, of bow-strings, and of cotton twists should be respectively used by Bráhmaṇas, Kshatriyas and Vais'yas during the ceremony of investiture; and they should respectively wear, at the time, goat-skins, or skins of antelope, or of Ruru (deer), and cloths made of hemp twists, or silk

cloths, and those known as *Chira Kutapas* (cotton home-spuns). Cloths made of cotton-twists may be used by members of all twice-born castes on the occasion. Certain authorities aver that Bráhmaṇas should wear cloths made of twists of trees; Kshatriyas should wear cloths dyed with *Manjisthá*; and Vais'yas, those tinged with turmeric, on the occasion.

Rods made of *Vilva* or *Palāsha* wood should be used by Bráhmaṇas; those made of *Ashvathva* and *Piin* wood should be respectively used by Kshatriyas and Vais'yas, in connection with investiture ceremonies; or rods made of the wood of any sacrificial tree may be used by members of all the (twice-born) castes, on the occasion. The rods should be made of whole-skinned wood, and be of sufficient lengths to respectively reach the crowns, foreheads, and tips of noses of Bráhmaṇa, Kshatriya and Vais'ya infants, during the celebration of the ceremony.

A Bráhmaṇa child should shave his entire head, a Kshatriya child should wear braided hairs, and a Vais'ya child should wear a tuft of hair on the crown of his head (on the occasion of investiture with the holy thread.)

Having touched an unused residue of another's meal with an article of (fare) in one's hand, one should perform an *A'chamanam*, without placing that article on the ground, whereby it would be pure again. Earthen or metallic vessels, as well as articles made of wood, or of cotton twists, anywise defiled by an impure contact, should be again purified by respectively rubbing, burning, cutting, and washing them with water. The purification of gems, as well as of articles made of conch-shells or mothers of pearls, should be made, as laid down in respect of metallic pots or vessels. Earthen vessels

or articles made of bones should be re-purified in the manner of wooden ones. A plot of ground should be re-purified by ploughing it. Hydes, pulses, and ropes of threads should be re-purified in the manner of clothes. Articles, which are extremely polluted, should be rejected and thrown away.

All acts of purification should be commenced by looking towards the north or to the east. Seated in a pure place, with his right hand placed between his thighs, and catching hold of his holy thread, a worker of purification should wash his hands from his elbows downward; and observing perfect silence, he should three or four times, perform the rite of *A'chamanam* with water, enough to trickle down into the region of his heart. Then having twice rubbed or washed his feet with water, he should touch his eyes, and the apertures of his mouth, ears, and nostrils (*lit.* orifices of the sense-organs situated in the superclavicular region) with water, or place wet hands over them. He should rinse his mouth with water (*A'chamanam*) as above laid down, after having sneezed or risen from a sleep or a meal. Any thing pricked or tucked into between the teeth, which cannot be touched with the tip of the tongue, should be regarded as pricked or tucked into between the teeth. According to certain authorities, a thing tucked between the teeth, should be considered as such until it falls off. When fallen off, it should be spitted out like saliva, and the mouth would be thereby purified. Drops of one's own spittals, falling on one's own body, do not make it impure. One's body, cleansed of the deposit of an impure substance, and free from a bad smell, should be regarded as pure. After urination or defecation, one should cleanse the external orifices of the organs

concerned with earth and water, as laid down by the regulation.

A preceptor, taking hold of the small finger of his pupil's left hand, should address him as, "O ye, read." Then a pupil should touch his eyes, ears, and the regions of his life and intellect with a blade of *Kus'a* grass, fifteen times repeat the *Mantra* (by placing his hand over) each of these localities, and thrice practise *Prāṇayāma*. Sitting on a cushion of *Kus'a* grass previously spread out, he should recite five or seven *Vyāhritis* preceded by the *Pranava*, each morning, both at the commencement and close of his Vedic study. He should formally make obeisance to his preceptor; and seated on his right, with his face turned towards the north or to the east, he should recite the *Gāyatri*; and the *Pranava Mantrah* (Om), after the recitation of the *Gāyatri*. On a dog, ichneumon, snake, frog or a cat happening to pass between him and his preceptor, at the time of reading the *Vēdas*, a disciple shall fast, and live apart from his preceptor, for three days. He should practise *Prāṇayāma*, and live on clarified butter, on any other animal happening to pass between them. This rule should be observed after having read the *Vēdas* at a cremation ground.

## CHAPTER II.

ACTS, conversations, and eatings, unsanctified by regulations, and committed and made by one, before one's investiture with the holy thread, do not produce any demerit, inasmuch as one is not entitled to practise *Brahmacharyam*, or to cast oblations in the sacred fire,

before that. A person, before being invested with the holy thread, does not stand under the obligation of following the rules of purification, after attending to the calls of nature. His bodily purification consists in simply washing or sprinkling his body with water, in contradistinction to the practice of *A'chamīnam*. He suffers no defilement by the touch of any impure substance. He should not be employed in performing a *Homa*, or in offering oblations to the gods. He is precluded from reciting any Vedic *Mantrah* except on the occasion of a *Srāddha* ceremony, celebrated in honor of his departed manes.

All regulations and injunctions of the *Sāstras* should be followed by a person from after the ceremony of his investiture with the holy thread, and since then, he should duly attend to the study of the *Vēdas* and to the kindling of the sacred fire, practise truthfulness, and perform the rites of *A'chamanam*. According to certain authorities, he may make gifts of cows since that time.

One should perform the daily *Sāndhyā* out-side one's own room. The rite of morning *Sandhyā* should be performed standing; while that of evening *Sandhyā* should be performed, in perfect silence, till the appearance of the stars and planets in the heavens. One should not look at the sun; and a *Brahmachārin* should forego the use of honey, (cooked) meat, scents, garlands of flowers, shoes, umbrellas, vehicles of all kinds, and unguents.

He should renounce all fright, anger, greed, ignorance, music, calumny, sexual intercourse, lust, gambling, thievish or killing propensities, and the service of the mean. He should not clean his teeth, or prick his ear-holes, or stretch or screw up his legs, or sit with

his chin supporting on his hand, or laugh or yawn, or contort his limbs, or twist his body, in the presence of his preceptor. He should not address the sons or wife of his preceptor by their names, and avoid using any harsh language. (A disciple) should lie down in a lower bed than that of his preceptor's, and sleep after he has slept, leaving his bed before he rises. He should curb his tongue, appetite and arms. The name of a preceptor should be always mentioned with respect. One should thus behave to all of one's elders and superiors. He should avoid (sitting on) the same bed, or seat with his preceptor, or at a place where his preceptor sits. Serving a preceptor consists in hearing his behests from a lower seat, and in meekly and faithfully carrying them out. A disciple should stand up (rise from his seat) at the sight of his preceptor, and follow him whenever he goes out. Interrogated by his preceptor, he should give true and correct answers to his queries, sit down to study whenever he may be pleased to direct him in that behalf, and do nothing but what is pleasant and beneficial to him (preceptor). Likewise he should behave to his preceptor's sons and wife. He should not eat the unused residue of the meals of his preceptor's sons and wife, nor should he press their legs, nor catch hold of them (during an act of obeisance), nor help them in bathing or decorating their persons.

According to certain authorities, a preceptor's wife happening to be young, a disciple should not touch her feet during an act of obeisance ; but returning from a sojourn in a distant country, he may be allowed to catch hold of her feet.

A Vedic student is at liberty to beg alms of all and of all castes, except those who are degraded or of bad

repute. While soliciting alms, Brāhmaṇa, Kshatriya, and Vīś'ya (students) should pronounce the term "Bhavat" (you) respectively at the commencement, middle, and end of their solicitations. One should neither beg alms of one's own preceptor, nor of one's cognates, or of members of one's preceptor's family. In the event of failing to secure alms from any other person, alms may be asked of the afore-mentioned persons in the inverse order of enumeration. All articles obtained by begging, should be made over to the preceptor. After that, with the permission of his preceptor, first had and obtained, he (disciple) should sit down to his meal. In the event of the preceptor being absent from his home, articles of fare, obtained by begging, should be made over to his wife or son, or to a senior fellow-student. Silently he should eat his meal till the appetite is fully satisfied. He should rise up from his dinner just as he has taken his fill, without casting any greedy look on the food left unconsumed.

A preceptor should admonish his disciple without beating him, or inflicting any kind of corporeal punishment on him. In cases of emergency he may be chastised with a cut piece of rope, or with a bamboo twig without leaves. A king should punish a preceptor for chastising his pupil in any other way. Each *Vēda* should be studied, for twelve years, or until it is thoroughly mastered and understood; and a pupil should live a life of perfect *Brahmacharyam* during each such period of twelve years. At the close of his studies, he should pay a honorarium to his preceptor and take an ablation with the permission of the latter. A teacher is the foremost of all preceptors or superiors; according to others a mother is the highest of them all.

## CHAPTER III.

CERTAIN authorities aver that a (disciple), after the close of his Vedic studies, is free to choose and adopt any of the four orders of *Brahmachārin*, *Grihastha* (Householder), *Bhikshu* (Mendicant friar), and *Vaikhānasa* (forest dwelling hermits). These orders are but the offspring of that of house-holders; inasmuch as they preclude the possibility of progeny. Of all these orders (*A's'ramas*) that of *Brahmachārin* entails the perpetual surveillance to one's preceptor. Having served the preceptor, he should recite the sacred *Mantras*. In the absence of the preceptor, the same honour should be given to his son, and in the absence of the latter a senior disciple of the preceptor should be duly served. In the absence of all these he should attend to the sacred fire duly consecrated by his preceptor before his death. He, who lives such a life, self-controlled, goes to the region of Brahma (after death). The order of house-holders is neither hostile to, nor incompatible with, the three aforesaid orders. A *Bhikshu*, who does not store up any thing for the morrow, lives a life of perfect continence, and is a man of steady habits and temperament, should go into villages for alms during the rainy season. He may obtain alms from all except the fallen and the depraved. Without giving blessings to any body, and restraining his tongue, sight and hearing, he should put on the girdle cloth only to cover his nudity. The same girdle cloth, even if it becomes extremely dirty, should neither be cleansed nor washed. He should live on fruits of trees and grains of cereals, and avoid staying two consecutive nights in a village, for alms. Either he should completely shave the hair of his head, or wear a tuft of hair on its crown. Equally

indifferent to all creatures, he should refrain from destroying any life; or from showing any special kindness to any being.

A *Vaikhānasa* (forest-dwelling hermit) should live on fruits and edible roots of the forest; practising penitential austerities, he should kindle up the sacred fire in the month of *S'rāvana*. He should forego all artificial preparations of food used in villages or made by man. Firmly devoted to the propitiation of the gods, of the *Pitrīs*, and of the celestial sages, he is free to accept the hospitality of all, except the fallen and the depraved. He may live by begging under certain circumstances. He should abjure all articles of fare containing any thing reared by ploughing, and refrain from entering any village whatsoever. He should wear clotted hairs and be claid in rags or skin, observing temperance in eating. Certain Achāryayas hold the order of householders (*Grihastha*) to be the best of all, since its benefits are witnessed, every day, (in this life):

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#### CHAPTER IV.

A HOUSE-HOLDER should marry a wife of his own caste, younger in his years, and not previously wedded to another. A marriage should take place between parties not belonging to the same *Pravara* (spiritual clanship). Persons not related to each other within five degrees of consanguinity on their mother's side, or within seven degrees on their father's, or not standing to each other in the relationship of a father's *Vandhu*, may be joined in wed-lock.

[The form of marriage] in which a girl, bedecked with ornaments and clad in excellent clothes, is given away in marriage to an erudite man of good conduct and respectable connections, is called the Brâhma form of marriage. The form in which the bride and the bridegroom are united together with the injunction that, "both of you lead the life of virtue, united in holy wedlock" is called the *Prâjâpatyam*.

In the *A'rsham* form of marriage a cow and a bullock are gifted to the bridegroom. The *Daivam* form of marriage consists in giving away a girl in marriage, on the sacrificial platform, to a priest officiating at a religious sacrifice. The form in which a youth, and a maiden bedecked with ornaments, are joined in wedlock, out of love, is called the *Gândharvam*. The form of marriage in which a bride is purchased for money, is called the *A'suram*. The form in which the marriage is effected by kidnapping the bride is called the *Râkshasam*. A marriage, which takes place owing to the bride being ravished by the bridegroom during her sleep, is called the *Paishâcham*. The first four forms of marriage are based on virtue, while certain authorities hold the first six forms to be so.

Sons, issues of marriages celebrated between parties of the same caste (Brâhmaṇas), between Brâhmaṇas and Kshatriya girls, and between Brâhmaṇa and Vais'ya girls, are respectively called Savarnas, Amvashtas, Ugras, Nishâdas, Daushmantas and Pâras'avas. Similarly sons begot by men, on women, of the same castes, or of castes second and third in succession in the inverse order of enumeration, are respectively called Sutas, Mâgadhas, Ayogavas, Kshatras, Vaidehas, and *Chandâlas*. According to others, sons begotten on Brâhmaṇa

women by Bráhmaṇas, Kshatriyas, Vais'yas and S'udras, are respectively called Bráhmaṇas, Sutas, Mágadhas, and *Chandālas*. Similarly, sons begot on Kshatriya women by Bráhmaṇas, Kshatriyas, Vais'yas and S'udras, are called Murdhāvasiktas, Kshatriyas, Dhivaras, and Pukkasas. Likewise, sons begotten on the person of a Vais'ya woman by a Bráhmaṇa, Kshatriya, Vais'ya, or S'udra, are respectively called Bhrijjakanthas, Máhishyas, Vais'yas and Vaidehas. In the same manner, sons begotten on a S'udra woman by a Bráhmaṇa, Kshatriya, Vais'ya or a S'udra are respectively designated as Paras'avas, Yavanas, Karana, and S'udras. Sons begot by fathers belonging to a superior caste on mothers belong to a caste immediately, and next to immediately, inferior to their's (father's) in the order of enumeration, respectively retain their racial superiority up to the seventh and fifth generations, while sons begot by fathers belonging to an inferior caste on mothers belonging to one immediately superior, or to one next to that in superiority to, that of their's (fathers') in the inverse order of enumeration, retain their degraded status up to the fifth and seventh generations respectively. Sons begot by men of inferior castes on women of superior castes in the inverse order of enumeration are disqualified from performing any religious rites such as *Sráddhas*, etc.) Sons, who are the issues of inter-marriages among S'udras of different castes, become degraded and extremely depraved. Issues of *A'rsha* forms of marriage sanctify their ancestors up to the third degree ; those of *Daiva* and *Prajāpatya* forms purify their ancestors up to the tenth degree, while those of Brahma forms sanctify the spirits of their cognates up to the third degree both in the ascending and descending line.

## CHAPTER V.

DURING the menstrual period (from the fourth to the fifteenth day after the appearance of the flow), each month, one should visit one's wife, on any day except those interdicted (by the regulations). Each day, the *Védas* should be studied and offerings should be made unto the gods, *Pitris*, men, animals and *Rishis*. One should offer libations of water to one's departed manes, attend to the duties of every day life, and devise means of earning money with the utmost energy (one is capable of putting forth). Studying the *Védas*, and offering oblations to the gods and to one's departed manes, and practising hospitalities (*Manushya yajna*) are acts which are included within one's household duties. Burnt offerings should be offered in the sacred fire and unto the fire-god, Dhanvantari (celestial surgeon), Vishvedevas, Prajâpati and the creator. Offerings should be made unto the presiding deities of the different quarters of the heaven in angles of a (sacrificial chamber) respectively sacred to each of them. Offerings should be made unto the *Maruts* and house-hold gods at the door of a room; those unto Brahmá should be offered after entering it; those unto the water-god should be offered in a pitcher, full of water; those unto the deities of the firmament should be offered by reciting the *Mantrah*, "Om obeisance to firmament," while those in honour of the spirits that roam about in the night, should be offered at the advent of even tide, each day. Blessings and alms should be given after being requested to that end, or gifts should be made for any religious purpose. Gifts made to a non-Brâhmaṇa, to a Brâhmaṇa, to a *S'rotriya*, and to one well-versed in

*Vēdas*, respectively bear ordinary, double, and a thousand times (as much) merit, (as an ordinary one), and infinite fruit. Gifts (charities) should be distributed to pupils begging alms for their preceptors, to the sick soliciting medicines, to the indigent, to persons intending to celebrate any religious sacrifice, to students, to journey men in straitened circumstances, and to those engaged in celebrating *Vis'vajit* sacrifices. To others asking for alms, on the border of a religious platform, should be given coocked rice. Even having promised him, a gift should not be made to an impious or wicked person. An untruth spoken by an angry, elated, frightened, agonised or a greedy person, as well as by an infant, old man, or an idiot, or by an intoxicated or insane person, constitutes no sin. (A house-holder) should first feed, in his house, the infants, old men, pregnant women, sick-folks and married girls residing in his house (*Suvāsini*), as well as those who cannot be pursued to take their meals a little after and all chance comers (arrived at his house). All matters (of business) should be submitted to the deliberations of one's preceptor and father's friends, and one should act according to, and abide by, their decision on the subject. One should worship with offerings of *Madhuparkas* one's *Ritviks*, preceptors, father-in-law, and uncles, as well as a king or a *Srotriya* happening to come to one's house within a year, or within that time after the celebration of a marriage or sacrificial ceremony. A seat and water (for washing his feet) should be given to a non-*Srotriya* Brāhmaṇa calling at one's house, while *Arghyam* and water for washing his feet and some kinds of food should be given to a *Srotriya* calling at one's house. Cooked rice should be given to all good men, other than professional

physicians, arrived at one's house, while to men of reverse stamp should be offered grass cushions, water and seats. In the absence of all these, one should offer a hearty welcome to all persons calling at one's house. The elders and superiors should be always respected. One's equals or superiors (happening to call at one's house) should be always served with beds, seats, sleeping rooms, and unfailing attention, and one should bid them adieu by following them up to a little distance from one's house. Even those courtesies and hospitalities should be shown, to a small extent, to one's inferiors, or to small men calling at one's house). A resident of a distant village, not having any appointed place of abode in one's own village, should be treated, for a single night, with the honours of an *Atithi* (chance-comer). A sun-worshipper should pass the night under a tree without sharing one's hospitality as an *Atithi*. Peace, health, prosperity and freedom from disease should be respectively enquired into, in respect of Bráhmaṇas, Kshatriyas, Vais'yas and S'udras. A S'udra, or a degraded Bráhmaṇa can never entertain an *Atithi*. A degraded Bráhmaṇa invited on the occasion of a sacrificial ceremony should be served with meals after a Kshatriya. Members of all castes other than Bráhmaṇas should be complacently fed in the company of one's (Bráhmaṇa's) servants.

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## CHAPTER VI. .

ONE should catch hold of one's preceptor's feet, every day, when first meeting him. Having returned from a distant country, a man should first fall at the feet of one considered most revered among his parents, maternal or paternal relations, elders, and preceptors happening to be present together in a company. One should make obeisance by mentioning one's name as "I am so and so." No kind of formal courtesy or obeisance need be observed or made in an assembly of fools, or among husbands and wives. Except on the occasion of starting on a distant journey, one should not catch hold of the feet of any of one's female relations except those of one's mother, aunt (father's elder brother's wife) and elder sister. One shall never make obeisance to one's mother-in-law or to the wife of one's elder brother by catching hold of her feet. One should rise up from one's seat, at the presence of a priest, father-in-law, uncle, or of a maternal uncle, younger to one's own self in years, and not make obeisance to any of them. One should not make obeisance to one's elders in years (other than Bráhmaṇas, although living in the same house or village with one's self. A Bráhmaṇa should treat a S'udra, even of full eighty years, as his own child, but a member of a superior caste, although younger in years than a S'udra, should be bowed down by the latter.

A S'udra shall not address a member of any superior caste by name, nor any body should be allowed to address the king by his name. Servants, who should not be called by their names, ought to be addressed as "O you, O you." Similarly, a *S'rotriya* born on the same day with an addressor, a *Cháraṇa* residing in the

same house with him and his senior by ten years, a *Kalābhara* older than him by five years, a *Vais'ya* official, three years older than his self, an illiterate *Kshatriya* and an initiated disciple should be addressed as "O you, O you," and not by their names. Wealth, connections (rich friends), office, birth, deeds, knowledge and age are the factors which primarily add to the respectability of a person. Each of these preceding factors is higher than the one immediately following it in the order of enumeration. But knowledge is the highest of them all, in as much as it is the source of health and virtues. One should give way to a wheelman, to an old man, to a bride, to a *Snātaka*, to a king, and to one of tender years who should be protected.

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### CHAPTER VII.

IN times of distress a Brāhmaṇa may learn an art or a science from a non-Brāhmaṇa teacher, and he should serve and follow his preceptor until the close of his study. Among the Brahmanic offices of celebrating religious sacrifices, teaching, and receiving gifts, each preceding function is more meritorious than the one immediately following it in the order of enumeration. Failing to secure any of these offices, a Brāhmaṇa is authorized to live by the profession of a *Kshatriya* (military profession), in failure whereof he is at liberty to adopt the profession of a *Vais'ya* (trade, agriculture, and cattle rearing). A Brāhmaṇa, even if he lives by trade etc., as a *Vais'ya*, shall refrain from selling perfumes, sweet vegetable saps, articles of confectionary, sesame, hemp-twists, silk cloths, skins, dyed or bleached cloths,

milk or its modifications, edible roots, fruit, flowers, medicines, honey, hay, flesh, water, or any unwholesome article of fare for money. Animals such as goats, cows, etc., should not be sold to a butcher, or to one who may be reasonably apprehended to kill them. Men, girls, arms and weapons, land, paddy, barley, she-goats, and lamb, etc., should never be sold. According to certain authorities bullocks, kine, castrated bulls, are not marketable commodities. One kind of vegetable sap may be sold in exchange of another kind. Similarly, animals should be exchanged for one another, and salt, confection and sesame must be exchanged for similar substances of equal weight. Cooked articles may be exchanged for raw ones, and if possible a Brāhmaṇa may deal in all kinds of metals. Members of all castes, except S'udras, failing to earn a livelihood by their respective professions, may live by trade. Several authorities hold the latter view. Even while making this interchange of caste-professions, a Brāhmaṇa should refrain from eating any article forbidden to be taken by offspring of inter-marriages among those castes. In cases where life is jeopardised a Brāhmaṇa is authorised to bear arms, and a Kshatriya to live by trade.

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## CHAPTER VIII.

THERE are two persons in this world whose lives are perpetual vows. The one is the king, the other is a Brāhmaṇa. Of these one having the higher knowledge is the greater. The inner (racial) instincts of the four orders of society are perishable (changeable). The (racial) lives of men of all the four orders are subject to

change, aberrations, and hybridisation. Virtue consists in preserving the purity of one's native stock. He alone is called a man of varied (profound) knowledge (*Vahn Srutu*) who is conversant with the *Vēdas*, *Vēdāngas* (subdivisions of the *Vēdas*), history, *Purāṇas*, literature, and laws of human nature, constantly tries to imitate (realise) the teachings of the *Vēdas* in his life, is consecrated with the forty forms of consecratory rites, is devoted to the performance of (three kinds of) acts, humble to persons suffering from the six kinds of distempers, and has conquered the six senses. Such a person, even if he has committed any delinquency, should not be punished, condemned, or banished by his king from his native country. The forty consecratory rites are *Garbhādhānam*, *Pumsavanam*, *Simmantouṇyanam*, *Fātakarma*, *Nāmakarayam*, *Annaprāśanam*, *Chuddikarayam*, *Brahmacharyam* with a view to study the four *Vēdas*, ceremonial ablutions, marriage, celebration of religious sacrifices in honor of the deities and one's departed manes, the daily practice of hospitalities to men and beasts, celebration of *S'rāddha* ceremonies under the auspices of the full moon in the months of *S'rāvana*, *Agrahāyana*, *Chaitra*, and *As'vina*, as well as of those known as *Ashtakas*, rite of depositing fuels on the sacred fire, *Agnihotram*, *Darsā Purnamāsi* (a religious sacrifice celebrated on days of the full and new moon, each month), *Chāturmāsyam* (a religious vow observed for four months from the month of *S'rāvana* to that of *Agrahāyana* and closed with the celebration of a religious sacrifice, *Nirudha Pasubandha*, (a kind of Vedic sacrifice), and of *Sautramnee*, *Agnishtoma*, *Uktha*, *Shodasi*, *Vājapeya*, *Atirātram* and *Aptoryama* (these seven forms of *Soma Yajna*). The eight forms of

spiritual virtues are kindness towards all creatures, forbearance, non-hostility, cleanness (of spirit), annihilation of the desire of hurting any body, doing good to all, absence of niggardliness, and apathy. Persons not consecrated with the above-said forty consecratory rites, or not possessing these eight spiritual virtues, can never attain to the region of Brahma, or hold communion with him; on the contrary, those, consecrated with most of these forty consecratory rites and possessing a major portion of these spiritual virtues, are enabled to hold communion with Brahma, and to live in the same region with that Supreme Being

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#### CHAPTER IX.

HAVING completed his study of the *Vēdas*, a Brāhmaṇa should duly perform a ceremonial ablution, and marry. After that, he should discharge the duties of a householder, according to the injunctions of the *Sāstras*, and undertake the observance of the following rules of conduct (*Vratas*)

He should duly bathe, each day, (according to scriptural ordinances), and nourish a clean soul in a clean body. He should use excellent perfumes, and take an ablution (in a river if possible), each day. He should forego wearing an old or dirty, or an unclean and dyed cloth, or one previously worn by another, if his means admits of such a conduct. He should not put any shoes or rosary, incapable of being re-purified, and must not grow a beard except under circumstances enjoined in the scriptures. He should not simultaneously catch hold of a water-pot and a fire (lighted

substance) with his both hands, nor drink water with the united palms of his hands. Standing he should not rinse his mouth with water previously collected for the purpose. He should not perform a rite of *A'chamanam* with water anywise defiled by the touch of a S'udra or of any impure substance, nor with that poured out by catching hold of the water-vessel with one hand. He should not urinate or evacuate the contents of his bowels, or caste any other impure organic matter looking towards the sun, or facing the wind, or looking at a cow Bráhmaṇa, or a divine image. He should not stretch his legs towards the image of any deity, nor draw out his feces or urine with a stone. He should avoid sitting on husks, ashes, hairs, and bits of broken bones. He should not hold any conversation with a Mlechchha, or with a pariah, and must not forget to mentally recite the names of saintly persons, or to talk to a Bráhmaṇa immediately after, in the event of being forced to enter into such a conversation.

A person having no kine of his own should be addressed as *Dhenuhhavya* (fortunate with cows), and an ungentle person (*Abhadra*) should be accosted as "Gentleman." Skeletal bones (*Kapílas*) should be called Bhagálas (skulls), and a ráinbow (*Indradhanu*) should be called a *Mani Dhanu* (lit: a Gem-bow). Seeing a calf stealthily sucking the milk of its mother, one should not report the fact to her owner, nor a man should make the least delay in washing his person after a coitus, or read the *Védas* while sitting or lying down in that defiled bed.

Having left his bed and studied before the break of dawn, a person should not lie down again, nor a man should sexually know a woman in her menses, nor one

unbedecked with ornaments, one should not even embrace a girl who has not attained her puberty, nor a woman in her menses. A fire should not be kindled by blowing with the mouth, nor one should use obscene words, nor stir abroad garlanded, or smeared with sandal paste. One should not cast even a look at a wicked person, nor sit down to a meal in the company of one's wife.

A wife should not be seen even while performing her toilette, nor a house (room) should be entered by a private door (*lit*: filthy passage). One should not cause his feet to be washed by another, nor eat his meal at a place of questionable safety. Swimming across a river, climbing trees or inaccessible heights, and doing things which are ordinarily supposed to imperil life, should be always condemned. One should avoid getting into a risky boat, and do one's utmost to protect one's self. One should not go out covering one's head in the day, nor uncovering it in the night. Easing one's self at an uncovered and unscreened place, or close to one's house, or over ashes or dry cow-dung, or on the road, or in the shade, is always condemnable. At morning or evening, as well as during the day, one should ease one's self by looking towards the north, and towards the south during the night. Sandals, tooth-brushes, and seats, made of Palāś'a wood, should never be used.

One should not eat, sit down, lie down, welcome, or bow down (to a superior), with one's shoes on. The morning, noon, and evening should be respectively made fruitful by pursuing matters of piety, wealth, and enjoyment. Piety, wealth and enjoyment are the sources of virtue. The nudity of another man's

wife should never be observed, nor seats and cushions should be dragged on with the legs. All lidity of the eyes, genitals, hands, and legs, and overloading of the stomach should be foresworn. Biting of nails or weeds, digging into the ground with toes, rubbing and twisting the limbs of the body (are acts) which should never be done. One should not leap over the tether of a bound cow or bullock, nor do any thing that brings disgrace on his family.

One should not attend the celebration of a religious sacrifice without first being elected (as a priest) to that end; but one may so attend as a mere on-looker. Eating by taking morsels of food, kept in the folds of the tugged up hem of one's wearing cloth, is bad. Pressed by one's female slave, one should not take, in the night, the combination of the articles of fare known as *Chaturviryayam*. Morning and evening, a person should eat his meal without anywise condemning the food served out to him. Bathing, or sleeping without clothes, in the night, should be condemned as unwholesome. One should act, as persons of venerable age, who are the knowers of their Selves and perusers of the *Vēdas* and are likewise devoid of greed, pride and delusion, would advise one to act (on definite occasions.) For the attainment of bliss through *Yoga*, an individual should resort to his lord (*Is'vara*) and not to any other being. A spiritual preceptor, a tutelary deity, and pious men in general are called *Is'varas*. One should rear one's dwelling house in a country where water, *Kus'a* grass and garlands of flowers are obtained, and which is inhabited by a large number of *A'ryas*, and Brāhmaṇas, custodians of the consecrated fire. One should circumambulate spacious and holy divine temples, or

devoutly walk along its quadrangles. These rules of conduct should be faithfully followed and observed by all till death. It is imperatively obligatory on all to be cleanly in their habits, truthful in spirit and conduct, gentle in their speech and discourse, open and straightforward in their dealings, and faithful to the teachings of the *Vēdas*. Those, who are charitable, loving in their hearts, amiable in disposition, firm in the discharge of their duties, and have subdued their senses, succour the souls of their parents, together with those of seven generations of their relations both in the ascending and descending lines. *Snātakas*, who are perpetual vowists and constant practisers of austerities, suffer no fall from the region of Brahma.

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#### CHAPTER X.

EVERY twice-born one is entitled to prosecute the study of the *Vēdas*, to celebrate Vedic sacrifices, and to practise charities. Of these, teaching, celebrations of religious sacrifices, and acceptance of gifts are functions which specifically from the right of a Brāhmaṇa. A duly initiated preceptor, cognates, and friends of a Brāhmaṇa, as well as his relations, older in his years, may teach him the *Vēdas* in consideration of fees. Brāhmaṇas, failing to earn a living by any of the above-said means, may live by taking to agriculture, trade, or money-lending. A king has several special duties of his own in addition to those described as obligatory on people in general. They are (1) Protection of all, (2) Just punishment of the wicked according to the provisions of scriptural laws, (3) supporting Brāhmaṇas who

are *S'rotriyas*, or do not exert themselves for any worldly gain, or are devoid of all means of earning, or are in a state of pupillage, intending to settle down as householders at the close of their study (*Upakurvna*), (4) constant readiness and exertion for the conquest of foreign territories, (5) adoption of extreme caution during times of distress, (6) and the leading of his soldiers in battle from his war-chariot with a bow and arrow in his hands, without setting his back upon his foes. Destruction of life in war is not culpable, but a king by killing an antagonist, whose horse or charioteer has been shot dead, or whose arms and weapons have been broken or damaged, or a Brâhmaṇa, or a messenger sitting or lying down maimed at the root of a tree, or a person taken captive in war, or sitting with his hairs dishevelled, commits sin. A Kshatriya, serving under a foreign king should be allowed to do all things that can be legitimately done by his king. A victor has the sole right to booties obtained in war. Animals of conveyance and (surplus) treasures seized in war should go to the king. A king should distribute treasures (booties) other than these among his subordinates. A subject is bound to pay revenue to his king. Cultivators should pay a tenth, eighth, or a sixth part of their produce to the king as revenue. Several authorities aver that a fiftieth part of the profit on animals and gold should be paid to the king. Generally a twentieth part of the profits of trade, and a six part of that made on fruit, honey, flowers, medicines, or bulbs should go to the coffer of a king, inasmuch as a king ensures the safe possession of all these articles.

The surplus of the revenue, after defraying all the charges of a good and efficient government, should be

appropriated by a king for his personal expenses. Artisans of different guilds should serve the king with their skilled labour, each month, turn and turn about, all the year round. Free workers or craftsmen, even including potters and boatmen, should thus serve their sovereign. They will be entitled to get their food only from the royal store during their term of service. Tradesmen would not pay the king's taxes in the event of their goods being sold in the market at rates lesser than their cost price. On obtaining an unclaimed good, or an article whose owner's name is not known, one should immediately inform the king of the matter ; and the king shall cause a proclamation to be made within his territory, stating the description of the article thus obtained, and asking for proofs of its ownership. It shall be lawful for a king to keep such an article in his custody for a year. Failing to ascertain its real owner within that time, the king shall cause a fourth part of the value of the article to be paid over to the person who had first found it out, making over the balance to the public treasury.

All coparceners are equally entitled to a property obtained by right of inheritance, or acquired by that of sale, purchase, or gift. Only Bráhmaṇas are entitled to (unclaimed) estates originally acquired by way of a gift ; Kshatrayas are solely entitled to (unclaimed) properties acquired by conquest ; Vais'yas are solely entitled to unclaimed properties acquired by trade, while S'udras are solely entitled to those acquired by service.

A king shall have no right to an underground treasure found by a Bráhmaṇa ; whereas the procedure to be adapted in respect of non-Brahmana finders have been set forth above. According to certain authorities

a non-Bráhmaṇa is entitled to a sixth part of an underground treasure found and unearthed by him.

In a case of theft, a king shall cause the stolen article to be recovered from the thief and make it over to its rightful owner. A king shall protect the estate of an infant till he attains the age of discretion.

Vais'yas are authorised to ply on a trade or agriculture, and to rear cattle and carry on money lending, in addition to the four duties of prosecuting (Vedic) studies, celebrating religious sacrifices, and making gifts. The fourth order of society is S'udra, and Sudras are all of one caste. Even S'udras should practise forbearance, toleration, and truthfulness, and wash their hands and feet for the purposes of A'chamanam. A S'udra is competent to celebrate the S'raddha ceremonies in honour of his departed manes. A S'udra shall support his own servants, and devote himself to the services of any of the three superior social orders. A S'udra shall take his salary from his master. He shall put on the old and cast off clothes of his master, wear his old shoes, use his old umbrellas, and partake of the unused residue of his meals. Otherwise a S'udra may earn his livelihood by doing any kind of handicraft. The person, whom a S'udra might serve as his master, is bound to support him in his old age, even if he becomes incapable of doing further service. Likewise, a S'udra is bound to support his master in his old age, or if fallen on evil days. His master shall have a right to his estate, and he will be competent to order him to accept other mens' service. "Namas" (obeisance) is the only *Mantra* which a S'udra is competent to utter. According to several authorities; a S'udra is competent to do the *Pâkayajna*. Members

of an inferior social order should respectively serve members of superior social orders. In the absence of any distinctive function or profession, *A'ryas* and *An-āryas* are equal in status (caste)

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## CHAPTER XI.

A KING is the sovereign lord of all except the *Brāhmaṇas*: He should always do good to his subjects and speak in a sweet and majestic voice. He should be well versed in the *Vēdas* and science of reasoning. Pure, self controlled, full of resources and equipped with the willing service of efficient men, he should deal even handed justice to his subjects, and do what pre-mi-nently conduces to their good Members of all the three social orders except Brāhmaṇas should make obeisance to a king, seated on a higher seat (than the rest of his courtiers), and even Brāhmaṇas should show him every mark of deference. A king shall lawfully protect the members of the four social orders in the due discharge of their proper duties, and walking by the path of virtue he shall make others conform to that path, and cause them to perform their respective duties in life. A king is [supposed to take a share in] the virtues of his subjects. A just, erudite, eloquent, well born, handsome, elderly Brahmana of unimpeachable character, who has practised penitential austerities, should be appointed as the royal priest, and a king should do all (religious) acts according to his advice. The energy of the Kshatriyas (military vigour) backed by the energy of the Brāhmaṇas (knowledge and wisdom) leads to success. and suffers

no defeat. The words of men, who have the gift of reading and foretelling dreadful natural phenomena, should be listened to with the greatest readiness. Several authorities aver that the safety and prosperity of a king solely depends upon these people (readers of unnatural phenomena). The royal Ritviks shall undertake the performance of those mystic rites, in the sacred fire chamber, that are calculated to bring peace, health, prosperity and a long life to their sovereign, and such like acts of bliss, or to kill or Jeopardise the health of his adversaries.

A king shall adjudicate the contentions of his subjects. Injunctions found in the *Vedas*, *Vedāngas*, *Purāṇas*, and customs of a country or family, and racial usages, not incompatible with those injunctions, are the factors which should determine the decision of a royal tribunal in these cases. Customs obtaining among traders, rearers of cattle, money lenders and artisans, should be respectively taken into consideration in adjudicating the contentions of these people. A king should learn all about these usages from the members of those respective guilds, and award what is found due to each in conformity with the principles of equity and good conscience. In cases of doubt, the opinions of erudite Brahmanas, well versed in the *Vedas*, should be consulted, and the judgment should be given according to their decision. By so doing a king shall come by good and bliss in this life. It is manifestly true that the energy of the Kshatriyās backed by that of the Brāhmaṇas forms the main stay of the regions of the celestials, Pitris and men. The creation (primary object) of punishment is for checking the miscreants and wrong-doers. Members

of the four social orders, true to their respective duties in life, after having enjoyed the unenjoyed residue of the fruit of their works, are reborn as long-lived, intelligent, erudite, virtuous individuals in families of special sanctity. Those, who are false to their duties in life, are destroyed. Punishing the wrong doers, and rewarding the virtuous have been laid down by the wise, hence kings and wise men are never condemnable.

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### CHAPTER XII.

A KING shall cause that limb of a S'udra to be cut off with which he might have assaulted or offended a Brâhmaṇa. A S'udra, detected in the act of sexually knowing a Brâhmaṇa woman, or guilty of that offence, should be punished by cutting off his genitals. A S'udra who has robbed a Brâhmaṇa, or keeps any article belonging to a Brâhmaṇa concealed after having stolen it, may be punished with death. A king shall cause molten lead or shellac to be poured into the ear-holes of a Sudra who has willfully heard a recitation of the *Vedas*. Similarly, the punishment for his reciting the *Vedas* is the cleaving of his tongue. A fine of a hundred *Panas* should be realised from a S'udra striving to be equal to a Brâhmaṇa in a bed or seat, or treating a Brâhmaṇa on the road as an equal. Similarly, a fine of equal value should be realised from a Kshatriya who might have badly treated a Brâhmaṇa, whereas the fine should be doubled in cases of actual assault. For the offence of rudely treating a Brâhmaṇa, a Vais'ya should be punished with a fine of two hundred and fifty *Panas*. (On the other hand) for the offence of rudely handling a Kshatriya,

a Brâhmaṇa should be made to pay a money penalty of fifty *Panas*, while his punishment for rudely behaving with a Vais'ya would be a fine of half as much amount. No Brâhmaṇa should be punished for roughly handling a S'udra. As a Brâhmaṇa is punished for doing any offensive treatment to a Kshatriya, so a Kshatriya is punished for offensively behaving with a S'udra. The offence of gold theft should be successively regarded as doubly more heinous in respect of Vaisya, Kshatriya and Brâhmaṇa stealers than that committed by a S'udra. Members of all castes should be equally punished for the offence of abusing Brahmanas. A fine of five *Krishnala* is the punishment for taking a small quantity of turmeric, paddy, or potherbs without the knowledge of its rightful owner. A master is liable for the mischief done by an animal owned by him, or the keeper of such an animal shall be held responsible in the event of its being lent to him for keeping. In the event of any mischief being done by a stray cattle on the road or in an unfenced field, the owner of the animal or of the field should be successively held responsible for it. An owner of a cow or a bullock shall be liable to pay a fine of five *Mâshâs*, that of a camel six *Mâshâs*, and of an ass five *Mâshâs* for any mischief done by any of these animals. An owner of a horse or of a she-buffalo shall be liable to pay a fine of ten *Mâshâs* for any mischief done by it, the penalty to be paid by an owner of a goat or a lamb, under the circumstances, being two *Mâshâs* only. A fine of a hundred *Mâshâs* should be paid by the owner of a stray animal for its destroying the whole crop of a field; money-penalty of the same amount should be paid by a man for his

omission in doing the right act, or for his commission of a wrong one. Moreover, all the money, except that found necessary for defraying the expenses of his food and clothing, should be confiscated. Hay for cattle, fuels for fire, flowers from plants and creepers, even though belonging to others, may be collected by one as one's own. Similarly, one may collect fruits from trees growing in an unfenced orchard not one's own.

Interest on money (lent) should not exceed a twentieth part thereof. According to certain authorities, interest may be charged at the rate of five *Māshas* per month in the event of the term of the loan being more than a year. Interest on money lent for a long period should double the amount of principal. Interest must not be charged from after a mortgaged property has been redeemed by paying off the principal, or in the event of the person of a mortgagor, intending to redeem the mortgaged property, being seized by the creditor (mortgagee). Compound interest (*Chakra Vriddhi*) on money lent may be allowed under certain circumstances. Personal services by a mortgagor, or enjoyment of the mesne profits of a mortgaged property may be counted as payment of interest. Interests on animals, precious stones, wool, fields, etc., should not be charged at more than five times the ordinary rate. A person holding an uninterrupted and continuous possession of a property in the face of its owner, other than an infant or an idiot, shall acquire a proprietary right therein. But such a continuous possession of a property owned by a *S'rotriya*, king or an itinerant *Brahmacharin*, or by a person of renowned virtues would not give rise to any title thereto in favour of the possessor. Any thing short of an absolute possession of animals, land,

and slave girls would not create a right thereto in favour of the person holding possession thereof.

The heirs of a person are bound to pay off his debts. But a son is not bound to discharge a debt incurred by his deceased father in his life-time for standing as a surety for another, or due by him to a wine-shop or a gambling saloon, or to his king as an unpaid tax on a trade. No unblameable person is bound to make good any food stuff, treasure, etc., held in trust by him, in the event of their being accidentally destroyed. But he is bound to make good the loss if they are destroyed through his wilful negligence.

A stealer of gold, weighing about eight *Ratis*, shall surrender himself to the king with a club in his hand, confessing his guilt in dishevelled hairs. He shall be exonerated of his crime, if he dies or not, after having been assaulted by the king with that club. A king commits sin by not striking the culprits hard in these cases. All forms of Bráhmaṇas are above corporeal punishment. A Bráhmaṇa, found guilty of an offence, should be deprived of his privileges, and his king shall cause his guilt to be proclaimed in the country, and banish him therefrom by branding his body with sticks of hot iron. A king, by punishing a Bráhmaṇa in any other form, shall be liable to atone for his sin.

An abettor of theft, as well as the person who receives any stolen article with a guilty knowledge, should be regarded as equally punishable as a thief. Punishments should be inflicted in consideration of the heinousness of a crime and of the bodily strength of a criminal, or otherwise according to the dictates of persons, well-versed in the *Védas*.

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## CHAPTER XIII.

IN cases of litigation, a king shall ascertain what is true and what is false from the witnesses. Even honest S'udras, devoid of all feelings of envy and partiality, and whom the king may safely trust, may be cited as witnesses. A greater preference should be attached to the statement of a Brâhmaṇa than that of a non-Brâhmaṇa (witness). Witnesses, not formally adduced to give testimony, are not bound to appear at the court, but such witnesses, (accidentally) present in the court, if interrogated by the king, must speak truth, inasmuch as truth-speaking leads to heaven, and a lie is the key to hell-door. Even non-subpoenaed witnesses may give testimony in cases where (summoned) witnesses have fallen ill. An intoxicated person may cite witnesses to speak in his behalf. The king, the members of a tribunal, and even witnesses present therein acquire demerit through any violation of moral laws (in the course of a legal proceeding). Non-Brâhmaṇa witnesses shall give testimony either on oath or on solemn affirmation. Their evidences should be taken in the assembly of the king and the Brâhmaṇas, or before an imaged deity. Ten generations of a witness, giving false evidence on account of (for the acquisition of) a small animal, go to hell. False testimony, given on account of a cow, horse, or a man, leads ten, thousand, ten thousand and a hundred thousand generations of the speaker to hell. By speaking falsehood for the ownership of a land one commits the same sin as is committed by killing all the animals.

Falsehood spoken for (safe-guarding) the right of water produces a sin which is similar to that spoken of for the sake of a proprietary right in land. Falsehood, spoken

in connection with an act of sexual intercourse, equally soils the soul of the speaker as the two above. Falsehood, spoken on account of honey and melted butter, is equally venal as that spoken on account of a domestic animal. Falsehood, spoken for the sake of a cloth, paddy, or the *Vēdas*, is equally defiling as that spoken for the sake of a cow. Falsehood, spoken for the sake of a carriage or conveyance, is equally culpable as that spoken for the sake of a horse. A king shall punish a perjuring witness either with a fine or corporeal punishment. A falsehood, spoken for saving the life of a good man (falsely accused of an offence), constitutes no sin; but such a lie for the sake of saving the life of a wicked person should never be told. A king or his judges shall adjudicate legal proceedings. In proceedings concerning wives, kine, disputes of pregnancy, recognisances should be taken for a year, and the trial should go on after that time. Matters, of which a delayed adjudication may result in loss or damage, should be peremptorily adjudicated. Truth spoken before the president of a royal tribunal (*Pra'dviveka*) forms the highest virtue.

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#### CHAPTER XIV.

THE period of death-uncleanness in respect of the initiated, *Ritviks* and *Brahmachārins*, lasts for ten nights, that in respect of the cognates of a deceased relation is for eleven nights. Kshatriyas remain unclean for twelve nights, Vais'yas remain unclean for fifteen days, and S'udras remain unclean for a month under the circumstance. A death-uncleanness occurring within the

term of a previous and existing one terminates with the latter. A new death-uncleanness, occurring in the small hours of the night on which a previous one would abate, lasts for another two days, while occurring on the morning of that date it lasts for three days more. The period of uncleanness incidental to the death of a person killed by a cow or a Brâhmaṇa lasts for three nights only. No death uncleanness should be observed in connection with the death of a suicide, dead by poison, hanging or drowning, or of a person dead from observing a religious fast (*Prâyopaveshanam*), or of one killed by fire or an arrow, or in a battle, or in appeasement of a royal wrath.

The tie of *Sapindaship* terminates either in the fifth or seventh degree of consanguinity, and rules laid down in connection with death uncleanness shall hold good of birth uncleanness as well. The period of uncleanness incidental to the occurrence of a miscarriage of pregnancy in one's family lasts for as many number of days as that of the month at which the miscarriage has taken place, the observance of which is binding only on the parents. A death or birth uncleanness, heard of after the tenth day of its occurrence, should be observed (by the hearer) for another three days. *As'apinda* relations of a dead person remain unclean for two days after his death, while a disciple, on the death of his preceptor, remains unclean for a day and night. Similarly, the period of uncleanness to be observed in connection with the death of a S'rotriya is one day only. Such an uncleanness incidental to touching or carrying a dead body is one day. S'udras and Vais'yas remain unclean for ten days by voluntarily partaking of the boiled rice of a person labouring

under a death or birth uncleanness; while Bráhmaṇas and Kshatriyas, in distress, who have partaken of the cooked rice of one defiled by a birth, or death, uncleanness, should likewise remain unclean for ten days. A man remains unclean for three days on the death of a spiritual preceptor, or of a wife or son of a spiritual preceptor, or of a *Yajamāna* or of a disciple. A member of a superior caste touching the dead body of a member of an inferior caste, and *vice versa*, should observe a period of uncleanness laid down in respect of the member of the caste of the deceased. Having touched a *Chandāla*, parturient woman, or a woman in her menses, or a dead body, or a person defiled by the touch of any of these persons, one should regain one's purification by bathing with one's clothes on. Likewise, a man, having followed a corpse to a cremation ground, should recover his personal purity by bathing with all his clothes on. Certain authorities hold that having touched cooked food eaten by a dog (*lit.*: unused residue of a dog's meal) one should regain one's purity by acting as above described.

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#### CHAPTER XV.

Now I shall discourse on the mode of celebrating *Srāddha* ceremonies. Gifts should be made on the day of the new moon for the peace of the soul of one's deceased father; similar gifts may be likewise made on the fifth days of lunar months. *Srāddhas* should be performed on the receipt of articles enjoined to be used in the *Srāddha* ceremonies, and on the advent of

Brāhmaṇas, fit to be employed for the purpose at a place or country, where such performances are held as highly meritorious. The cooking and quality of the rice (to be used in connection with a *Srāddha* ceremony) should be made as good as one's means would admit of. Nine or any odd number of *Srotriya* Brāhmaṇas of unimpeachable character, and full of health, vigour, and personal beauty, and possessing eloquence and learning, should be feasted on the occasion of a *Srāddha* ceremony. Certain authorities aver that young Brāhmaṇas should be feasted instead, and the performer of the ceremony should look upon each of them as his own father, and refrain from making friends or friendly ribaldry with them. In the absence of a son, one's *Sapindas*, disciples, or *Sapindas* on the mother's side, shall be competent to celebrate one's *Srāddha* ceremony.

In the absence of disciples, one's priest (Ritvik) and spiritual preceptor shall be competent to perform one's *Srāddha*. An offering, consisting of sesame, *Māsha* pulse, barley, *Vrihi* grain, and water, offered unto one's departed manes, gratifies their cravings (for *Pindas*) for a month. A *Srāddha* ceremony celebrated with the offerings of venison, or mutton, or with the flesh of a hare, *Ruru* dear, rhinoceros, or boar, in honour of one's departed manes, fills them with satisfaction for a year. A *Srāddha* performed with the offerings of cow-milk, and sweet porridge (*Pāyasa*) fills them (with satisfaction) for a year. Offerings, consisting of the flesh of a large or black goat, or of that of a rhinoceros or *Kālasāka*, smeared with honey, and made unto one's departed manes, fill them with satisfaction for a period of twelve years. Thieves, eunuchs,

degraded persons, atheists, *Virahās\** *Didhisupatis†* *Agredidhishupatis‡* and men who act in the capacity of priests to women only, worshippers of village deities, goat-keepers, drunkards, gluttons, wicked or depraved individuals, professional false witnesses and warders should not be fed on the occasion of a *S'rāddha* ceremony. Similarly, persons who partake of the boiled rice prepared by *Kundas*,§ sellers of *Soma* Juice, incendiaries, poisoners, *Avakirnis*,|| keepers of concubines, persons who have wilfully known interdicted women, cruel men, individuals who have married before the marriage of their elder brothers, and such elder brothers, storers of grain, persons abandoned by their own people, parasites, individuals suffering from bad nails, psoriasis, purrigo and kindred cutaneous affections, professional sureties, usurers, trades-men, artisans, archers, and professional dancers, singers and musicians should not be fed in connection with celebrations of *S'rāddha* ceremonies. Individuals whom their fathers have reluctantly separated from the family commensality should not be likewise fed on the occasion of a *S'rāddha* ceremony. Several authorities aver that one's cognates

\* *Virahas*. Persons who have neglected their domestic fires.

† *Didhisupatis*. Persons who have carnal intercourse with their brothers' widows without any religious injunctions.—*Tr.*

‡ Husbands of married women whose elder sisters are still unmarried.

जेष्ठायां यद्यनूङ्गायां कन्यायामुम्बतेऽनुजा ।  
सा चाश्रेदिविषुज्ञेया पूर्वचि दिविषु मता ॥

¶ A son born in adultery while the married husband of his mother is living.

|| Religious students who have committed acts of incontinence.—*Tr.*

and disciples should not be fed in connection with the celebration of one's *S'rāddha* ceremony.

A performer of a *S'raddha* ceremony should cause to be fed that day (date of the celebration of the *S'rāddha*) Brāhmaṇas, possessed of more than three qualifications. A *S'rāddha* ceremony performed by a person, seated on the bed of a S'udra, leads to a residence of his departed manes among excrements for a month. Hence, one should practise *Brahmacharyayam* on the day of the celebratiōh of a *S'rāddha* ceremony. Oblations of boiled-rice looked at by a dog, *Chandāla* or by a degraded person (after a *S'rāddha* ceremony) become defiled, hence such boiled-rice should be given away or strewn over with sesame seeds. Brāhmaṇas, who are sanctifiers of rows (*Pankipāvanās*), guard against the soiling of such oblations. Persons, well-versed in the *Vēdas* with six sub-divisions, who are elderly *Snātakas* as well, and have a thorough knowledge of the *Sāma Vēda*, *Trināchiketas*, *Trimadhus*, *Trisaparṇas*, and of *Mantras* and laws of virtue, and teach the *Vēdas* to their disciples, are called *Panktipāvanās* (sanctifiers of a row of Brāhmaṇas, seated down to a meal). Incompetent Brāhmaṇas should not be engaged for performing *Homas*. According to a certain authority such men should not be engaged in performing *S'rāddhas* only.

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## CHAPTER XVI.

OBSERVING perfect continence, and with all the hairs of his body shaved, one should read the *Vēdas* in the months of *S'rāvana* and *Bhādhra*, or during the five

months the sun follows the southern course. One should not eat cooked meat during the time. These vows should be observed for two months or more. The *Vēdas* should not be studied on days when the roaring winds raise up clouds of dust from the ground, nor on nights when claps of thunder, or peals of trumpets, or sounds of drums, or barks of dogs, or brayings of asses, or howlings of jackals are heard, nor when thick mists enshroud the earth, in an unnatural season of the year, nor when purple rainbows are observed to span the firmament.

One should not study the *Vēdas* while attending to a call of nature. Several authorities aver that the *Vēdas* should not be studied on rainy evenings, nor on days or nights, when the sun or the moon is founded to be surrounded by rings of halo, nor while seating on ant-hills. One should not study the *Vēdas* while in a state of fright, nor while riding a carriage, nor while seated with a leg cocked up. One should not study the *Vēdas* during the term of a birth or death uncleanness, nor at a cremation ground, nor by the side of a high road. Similarly, the *Vēdas* should not be read near a *Sūdra* or a *Chandāla* (Divakirti), not at places exhaling a fetid smell or containing carcasses. One should not study the *Vēdas* during the term of a birth-uncleanness, nor having had (*lit.*: after the rising of) eructations. The *Vēdas* should not be read on the happening, in an unnatural season, of such physical phenomena as roarings of rain clouds, earth-quakes, meteor-falls, down-pours of rain and flashes of lightning. Likewise the *Vēdas* should not be read during conflagrations of fire, or on descents of thunder-bolts in unnatural seasons of the year. The *Rik* and *Yajur Vēdas* should not

be read after having heard the chantings of *S'áman*. Similarly, roars of rain-clouds, heard in the smal'l hours of the night and before the expiry of the third watch, interdicts the study of the *Védas* on (the next morning). Several authorities aver that flashes of lightning seen in the morning should be likewise considered as prohibitive of the study of the *Védas*. No part or portion of the *Védas* should be read on evenings, marked by claps of thunder, or roars of rain clouds. Roars of rain clouds, heard after the mid-night, prohibit the study of the *Védas* on the next morning. Similarly, roars of rain clouds heard on the morning interdict the study of the *Védas* during the entire day. The death of the king of one's country, as well as interviews of friends on returning from a foreign country, should be regarded as instances on which the study of the *Védas* is prohibited. On the day on which the reading of a *Véda*, commenced before, is finished, all further studies should be regarded as interdicted by law. The *Védas* should not be studied on the occasion of a *S'ráddha* ceremony, or friendly feast, nor on the reader having suffered from vomiting that day. Non-study for two days has been enjoined from the day of the new moon, each month, and the *Védas* should not be studied on days of the full moon, in the months of *Kártika*, *Phálguna*, and *A'shádha*. For three nights one should refrain from studying the *Védas* on the advent of the three *Ashtakás*. According to certain authorities, such prohibition exists only in respect of the last *Ashtaká*. One should not study the *Védas* on the occasion of friendly dinners. Several authorities aver that the study of the *Vedas* is prohibited during the first three hours and a half of each night. That portion of a *Véda*, which has once been

studied, should not be read over again. One should refrain from studying the *Vēdas* in a town, nor they should be read near the performer of a *Srāddha* ceremony who has not fed the Brāhmaṇas with boiled rice, nor till one can recollect them.

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### CHAPTER XVII.

BRAHMANAS should eat in the houses of twice-born ones, true to their proper duties in life, and boldly receive, for the performance of their *Daiva* and *Pitri Srāddha* ceremonies, as well as for the support of their preceptors and servants, the unsolicited gifts of commendable water, barley, fruits, honey, edible roots, beds, cushions, milk, paddy, milk-curd, fish, *Priyangus* (a kind of creeper) flowers, *Kus'a* grass and vegetables. Even Brāhmaṇas, who have abjured their own vocations, should receive those gifts from all except the S'udras. Brāhmaṇas may safely partake of boiled rice, belonging to the keepers of their own domestic animals, or to tillers of their own lands, or to their own paternal servants, or to hereditary friends of their families, even if such keepers of animals, tillers of lands, servants, and hereditary friends be S'udras; but they cannot eat boiled-rice belonging to S'udras, nor falling under any of the foregoing categories. Boiled-rice of traders other than actual artisans may be safely partaken of by Brāhmaṇas. Boiled rice, defiled by the touch of hairs or insects, should never be eaten. Boiled rice, touched by a woman in her menses, or trampled down by a bird, or looked at by a destroyer of human fetus (procurer of abortion), or smelled by a cow, or having an offensive look, or served

without any curries, salads, or milk-curd, as well as that which is stale, and twice-cooked should not be eaten. Boiled rice served without cooked edible leaves (*S'akas*) or saturated with unwholesome fatty matters, offensive to taste, as well as putrid meat or honey should not be eaten. Boiled rice, collected from the refuge of other men's plates, or cooked by a prostitute, or belonging to an accursed individual, or to a man of low parentage, or to one under the ban of law or punished by a royal court (of justice,) or to a carpenter, miser, hunter, captive, artisan, or a professional physician, as well as that given by one's enemy, or by an *Uchchikishta bhoji*, or by a Brahmana, falling under the category of one supposed to defile a row of Brahmanas seated down to a dinner (*Apankteya*) should not be partaken of. Eating before the weaklings (of one's family) have taken their meals should be regarded as prohibited. Boiled rice, not formally dedicated to a deity, or in respect of which the rite of *A'chamanam* has not been performed, as well as the one which one can not leave at will, should not be eaten. Pure and impure boiled rice should not be promiscuously mixed together. Boiled rice, which has not been consecrated by having been offered unto a deity in the course of a *Pujâ*, should not be partaken of. The milk of a parturient cow should not be used till before the expiry of ten days from the date of her parturition. Similarly, the milk of a she-goat, or of a she-buffalo should not be used till before the expiry of ten days from the date of her delivery. The milk of an ewe or of a she-camel, or of a female animal with un-bifurcated hoofs should not be used at all. The milk of a cow in heat, or of one showing inclination to be impregnated, as well as that

of one whose calf is dead, should never be used. The flesh of all five-nailed animals except that of a porcupine, hare, *Ghodā* (a genus of large lizards) rhinoceros, or a tortoise should be rejected as unfit for human consumption. The flesh of an animal possessing two rows of teeth, or of one possessing both wool and hair, or of one with unbifurcated hoofs, as well as that of *Kalazinka* (sparrow), diver, crane (*Chahradīśa*), swan, crow, vulture, hawk, or domestic cock, or of a bird whose head and legs are red, together with the flesh of a boar, cow, or bullock, should never be eaten. Boiled rice (food) not prepared for, and offered unto, a deity, as well as the flesh of an animal, not slaughtered in connection with a religious sacrifice, should never be eaten. Garlics, tender shoots of trees, as well as milky exudations and red saps of plants or trees should be regarded as unfit for human use. The flesh of a wood-pecker, heron, *Tittibha*, *Māndhātri* and such like birds, as well as that of birds that fly by night, should not be eaten. The flesh of *Pratadas* (birds that dart upon their prey), of *Vishikeras* (birds that scatter their food with legs before eating), of web-footed birds, wholesome fish, as well as flesh of those enjoined to be slaughtered in connection with a religious sacrifice, or of those not killed by any poisonous beast or reptile, and wholesome flesh in general may be eaten.

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### CHAPTER XVIII.

A WOMAN (wife) is subservient to her lord even in respect of doing religious acts, and she should never supersede him (act independently of him) in these

matters. Controlled in her speech, mind, and senses, during her menstrual period, she after the death of her husband, should evince her desire to be the mother of a male child by her husband's younger brother. In the absence of such an uterine brother of her deceased husband, she should get herself impregnated, for giving birth to a male child, by a *Sapinda* or a cognate relation, standing in the same category even through ties of spiritual clanship (Rishis), or bearing her the same relationship through the female line. Under no circumstances, she should let her menstrual period pass unfruitful. The causation of the birth of a male child in the womb of a widow by any one, not related to her as her husband's younger brother (or cousin), is interdicted according to the opinion of certain authorities. A widow, under the circumstance, will not be competent to get herself more than twice impregnated by her dead husband's brother. In the absence of any express stipulation, sons, begotten on her person, shall belong to their progenitor. Sons, begotten on the field (wife) of a person, who is alive, shall belong to the legitimate husband of the wife, or they shall be regarded as belonging both to their progenitor and the husband of their mother. In fact the fathership in these cases shall belong to either of these two persons (progenitor or mother's husband) who shall maintain the children.

A wife is bound to wait for six years for a husband who is unheard of, and to go to him on hearing of him. A wife shall refrain from even talking about her husband in the event of his taking to asceticism. Similarly, a Bráhmaṇa shall wait for twelve years, or for six years, according to several authorities, for an elder brother, considered in the relationship of fellow students of

the *Vēdas*, in matters of keeping the sacred fire, or of marrying his daughters, etc.

After her three successive menstrual periods, an unmarried girl, happened to be not given away in marriage by her father or paternal kinsmen, shall renounce the ornaments given her by her parents, and shall be competent thereafter to marry a commendable bride-groom in express defiance of her father, or father's friends. A girl should be given in marriage before she menstruates, and her guardians commit sin by not marrying her before that time. According to certain authorities, a daughter should be married before leaving her age of girlhood.

Money (gifts) may be taken from S'udras for the purpose of celebrating a nuptial or sacrificial ceremony. For other acts as well, money gifts may be received from S'udras, possessing a large number of cattle, from Brāhmaṇas, not keepers of the sacred fire, who are respectively masters of a hundred heads of cattle and are given to low pursuits, and from *Somapas*, who are respectively masters of a thousand heads of cattle. Articles of fare should be taken by one from persons of noble pursuit, in the event of one remaining without food up to the seventh part of the day. Every body is duly bound to speak the truth to his sovereign. A king is bound to support Brāhmaṇas of good conduct who are well-versed in the *Vēdas*, in the event of their practice of virtues being interfered with by thoughts of maintenance; otherwise he shall acquire demerit.

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## CHAPTER XIX.

DUTIES appertaining to (different) castes and orders of society have been described. Now I shall describe the acts by doing which a person becomes sinful. Now we shall discuss about the necessity of (atoning for the sin of) officiating as priests at the religious sacrifices of those who should not be thus served, of eating interdicted articles of fare, of omitting to do the proper acts, of speaking falsehood or that which should not be spoken, and of enjoying forbidden things. Several authorities aver that atonement is of no avail, since (our) acts are indestructible; while others opine that atonement (*Práyaschittam*) is necessary. The Vedic aphorism that "by performing an *Agnishtoma* sacrifice over again, one gets progeny" predicates the necessity of one's making atonement for one's sin, "A vow-breaker, or a person not initiated with the holy thread (*Vrātya*) becomes absolved of his sin by celebrating an *Agnishtoma* sacrifice." "A Bráhmanicide is exonerated from his sin by celebrating a horse-sacrifice." A penitent should be caused to celebrate an *Agnishtuta* sacrifice." These Vedic aphorisms emphatically demonstrate the necessity of atoning for one's sin. For the expiation of his sin, a sinner should practise penitential austerities, observe fasts, practise charities, perform *Homas*, and read the *Upanishads*, the *Vedánta*, the *Samhitás* forming the sub-divisions of the *Védas*, and the *Madhvaváta*, *Aghamarshanam*, *Atharvas'iras*, *Rudra'dhyáyam*, *Purusha-Suktam*, *Rajan-Rahin Sáman*, *Rathántaram*, *Purushagatim*, *Maháñámnim*, *Mahá-Vairájam*, *Mahádivatkirtyam*, *Mahishyavamánam*, *Kushmándam*, *Pa'vamánim*, *Sávitrim*, and any of the *Yeshtya Sáma Mantras*. One's sins may be absolved by one's living simply on water, by abjuring all food

except leaves of edible plants or trees, by living only on barley diet, by licking gold, by drinking melted butter or *Soma-Juice*, or by eating only fruits.

A pilgrimage to any of the sacred pools or rivers, or a sojourn to a hermitage, mountain, or pasture is purifying in its effect. Observance of perfect continence, truthfulness, touching of water, fasting and lying down on the ground in wet cloths, are what constitute *Tapasyā*. Gifts of gold, cows, clothes, horses, lands, sesame seeds, melted butter, and food should be made. Twelve months, six months, four months, three months, two months, one month, or twenty-four days, twelve days, six days, three days, or one entire day and night should be respectively understood as terms of penitential penances. Any of the aforesaid measures of atonement should be adopted according to the nature of the place at which a person atones for his guilt. The austerity of these penances should be proportionate to the heinousness of one's sin. The practice of a *Krichchham*, *Ati-krichcham*, *Krichchhāti-krichchham*, or *Chāndrāyanam* penance should be regarded as a sufficient atonement for all kinds of sin.

## CHAPTER XX.

SINNERS, after suffering torments at sixty four different places of torture, are respectively reborn with the following physical deformities, or diseases. A Brahmanicide is reborn as a phagedenic lepor, a drunkard is reborn with black teeth, and a defiler of his preceptor's bed is reborn as a congenital blind or maimed person. A gold-stealer suffers from bad nails at his next incarnation,

a cloth-stealer is punished with psoriasis, a fire-stealer is punished with ring-like patches of eruptions on his skin, an oil-stealer is punished with phthisis, a gold-stealer is afflicted with ring-worm, a stealer of edible things is afflicted with indigestion, and a knowledge-stealer is punished with dumbness at their next birth. A man who kills his own preceptor is tormented with epileptic fits at his next incarnation. A cow-killer is reborn as a blind individual, a tell-tale is reborn as one with putrid nose, and a poisoner of other men's ears is tormented with fetid in his mouth at his next birth. A teacher of S'udra students is reborn as a *Chāndāla*. A seller of lead, of brass, or of Chowries is afflicted with the vice of drunkenness at his next rebirth. A seller of animals with unbifurcated hoops is sure to be born in the womb of a female huntress at his next incarnation. A partaker of a *Kundā*'s boiled rice is reborn in a family of menial servants. An astronomer suffers from tumours at his next birth, an atheist is reborn as a professional actor, an eater of interdicted articles of fare is tormented with boils and tumours at his next birth, a guide to a stealer of men or of the *Vēdas* is reborn as an eunuch, and a carnal knower of a cow, or of a *Chāndāli* or *Pukkasi* woman is afflicted with diabetes at his next birth. A husband, who induces his own virtuous wife to lie with another man, is reborn as a blind individual. A person who carnally knows a courtesan or a woman of his own *Gotra*, as well as he who holds incest with his own father's or mother's sister, is successively reborn as a haunch back, dwarf, insane, diseased, deformed, indigent, short-lived, foolish, irascible, worthless, thievish, carrying out other men's behests, bald-pated, and miscreant person in low and vulgar families. Hence one

should atone for one's sin. Atonement preserves one's virtues intact and helps one to be reborn with commendable attributes and physical traits.

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### CHAPTER XXI.

A MAN should renounce a father who is a regicide, or an insulter of the *Vēdas*, or attends on S'udras as a priest, or procures abortions. Teachers and marriage-relations of a man, who mixes freely with S'udra men and women of *Antyāvashīyin* class, should assemble together to interdict the offering of libations of water unto his spirit, after death. No funeral rites should be done unto him after his death, and the vessels to be used in the course of this interdiciting rite should be of a defiling character. Slaves or servants should be sent to a town for fetching such polluted vessels. Then a slave girl should be ordered to fetch a pitcher full of water, and the man to be interdicted should be caused to stand with his legs apart, and with his face turned towards the south. Then the congregated persons shall loudly utter, "let us interdict the offering of libations of water unto this man." So saying they will mention the name of the interdicted individual and catch hold of one another's arms. His teachers and marriage relations, after having performed *A'chamanam* in the manner of *Prāchināvali*, shall cast a look at his face and enter the village by a separate path.

He, who unknowingly speaks to such a person after the ceremony of formal interdiction, should regain his purity by repeating the *Sāvitri Mantra* for a whole night in a standing posture, while having knowingly

conversed with him, he should repeat standing the Sávitri Mantram for three consecutive nights. In the event of his agreeing to do the necessary expiating penance, a golden pitcher should be caused to be filled with the water of a holy lake, and the interdicted person should be sprinkled over with water out of that. After that, the same pitcher should be successively made over to, and taken back from, the penitent, and the attending priest should recite the Sántam Dau, Sántā Prithivi, etc., Mantram from the Yajur Véda. After that, libations of melted butter should be cast in the sacred fire by reciting the Pávamínim, Taratsamandí and Kushmándi Mantras. As an alternative gold should be gifted to a Bráhmaṇa and a cow to an A'chárya. He, in respect of whom expiation by death has been laid down, should do the proper penance and atone for his sin with his life. All funeral rites should be duly done unto his spirit after his death. Sprinkling of bliss-giving water over the penitent is laid down in respect of all minor delinquencies.



## CHAPTER XXII.



BRAHMINICIDES, drunkards, men who defile the bed of their own Gurus, as well as persons who carnally know any female relations on their father's or mother's side, atheists, miscreants, and men, who do not renounce the degraded or keep their company, should be regarded as degraded persons.

Those, who associate with these (degraded) persons for a year, become themselves degraded. Degradation or fall in these instances means deprivation of the rights

and privileges of a Brâhmaña, and a degraded status in the next world. According to certain authorities. "Degradation" spells as hell. Manu has not included the first three of these heinous sins regarding woman within his list of sinful acts. Several authorities aver that a procurer of abortions, even if he does not defile the bed of his preceptor, should be regarded as a *Mahâpâtakin*. A woman, by carnally knowing a man, inferior to her in caste, becomes degraded. Bearing false witness, malice shown towards one's own king, and speaking falsehood to one's preceptor, should be regarded as acts equal to *Mahâpâtakas* in their atrociousness. Of Brâhmaṇas who are not competent to sit in the same row with other good Brâhmaṇas (*Apankteyas*), beef eaters, denouncers of the *Vedas*, *Avakirnas* and those who have renounced the use of vedic *Mantras* or of the sacred *Gâyatri*, should be regarded as *Upapâtakins* (minor sinners) *Ritviks* or teachers, attending as priests at any religious ceremony undertaken by any of these individuals. or giving instructions to any of them in scriptural knowledge, should be looked down upon by the society, and they should be held as degraded under certain circumstances. According to certain authorities, people who receive gifts from any of these people should be regarded as degraded. But no sin appertains to parents in receiving gifts from degraded sons, but degraded sons are disqualified from inheriting properties coming down from their parents. By falsely calumniating a Brâhmaṇa in society, one becomes equally degraded (as any of the aforementioned persons). By casting a false obloquy upon an innocent Brâhmaṇa, one acquires twice as much demerit as a calumniator of the foregoing type. A capable man that looks with indifference at the oppression

of a weak person by a strong one, when he can fully succour such a distressed person, becomes doubly sinful. For rudely attacking or insulting a Brāhmaṇa, one is punished with a residence for a hundred years in hell. By thus assaulting a Brāhmaṇa one resides for a thousand years in hell. By drawing blood on his person one resides in hell for as many number of years as the number of dusts with which he dusts his wound.

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## CHAPTER XXIII.

A BRAHMANICIDE, without in any way covering or shielding his body, shall thrice pass through a blazing fire, or shall make himself the target of a soldier in battle, or shall roam about begging for twelve years in the garb of a *Brahmachārin*, carrying a *Khattāṅga* (club) and a human skull in his hands, confessing his guilt to the world. He shall turn away from the sight of an A'rya. A Brāhmaṇicide, by duly performing three ablutions, and by practising the *A'sanas* (postures of *Yoga*) at morning, noon, and evening, each day, shall perform the rite of *A'chamanam*, whereby he will regain his personal purity. As an alternative he shall thrice combat with a man, who has stolen all the possessions of a Brāhmaṇa, for the recovery thereof; and he shall be adjudged pure even if he dies in his attempt at recovering the goods of such a Brāhmaṇa; or under the circumstance, he shall give to a Brāhmaṇa that much money for the loss of which he contemplates to put an end to his life. A king, having killed a Brāhmaṇa, should regain his personal purity by performing an *Avabhritha* ablution after the celebration of a horse-sacrifice, or

he should perform any other *Agnistut* sacrifice by way of atonement. Having killed a woman in her menses or a pregnant woman in whom signs of pregnancy have not been fully patent, one should practise the foregoing kind of expiatory penance. A Brāhmaṇa, having killed a Kshatriya, should practise, for six years, the most austere of penances, and at the close of that he should make the gift of a bullock and a thousand kine. Having killed a Vais'ya, he should practise, for three years, the same austerities, and make the gift of a bullock and a hundred kine. Having killed a Sudra, a Brāhmaṇa should practise, for a year, the same austere *Brahma-charyayam*, and make the gift of a bullock together with ten cows. The same expiatory penance should be practised for atoning the sin of killing a cow or a woman who has not menstruated.

Having killed a frog, ichneumon crow, she-mouse, or a hole-dwelling animal, one should practise the same expiatory penance as laid down in respect of atoning the sin of a Vais'ya-killing. Having killed a thousand of such vertebrate animals as lizards etc., or a cart-load of such invertebrate vermins as bugs, leeches, lice, etc., one should practise the same expiatory penance as the foregoing one. As an alternative a small gift should be made to a Brāhmaṇa for each animal destroyed. Having killed a eunuch, or a man with rudimentary (undeveloped) genitals, one should make the gift of a *Palāla* weight of lead and *Māṣha* pulse to a Brāhmaṇa. Having killed a boar, one should make the gift of a pitcherful of clarified butter to a Brāhmaṇa. Having killed a serpent, one should make the gift of an iron rod to a Brāhmaṇa. Having killed a *Brahmavandhu* (nominal Brāhmaṇa) woman, one should make the gift of

an animal to a Brâhmaña, whereas no such expiatory gifts should be made after having killed a *Venujivin* (one who lives by making bamboo-made articles). Having committed homicides out of greed for wealth, food, or beddings, one should practise *Brahmacharyayam* for a couple of years for each act of man-killing. Having killed an individual, attached to another man's wife, one should practise *Brahmacharyayam* for three years in succession. Having picked up an article belonging to a *S'rotriya*, one should return it to its owner, or renounce its possession. Having uttered a thousand words] in combination with an interdicted *Mantra*, one should perform an *Agnyutsâde* or *Nirâkritis* penance, which is the atonement for all *Upapâtakas* (minor sins). A false wife should be kept imprisoned in a room, on an allowance of daily sustenance. Having held incest with a female beast, other than a cow, one should recite the *Kushmânda Mantram*, and perform a *Homa* with libations of melted butter.

#### CHAPTER XXIV.

HOT wine should be poured into the mouth of a Brâhmaña, addicted to wine, until he dies; such a death is the only atonement for his sin. Having unknowingly taken wine, a Brâhmaña should practise a *Tapta-krishchham* penance by living for three days on each of the following substances, viz., milk, melted butter, water and air; and after that, he should be again initiated with the thread. Having eaten any excrementitious matter, or semen, or the flesh of a camel, ass, domesticated pig or cock, or of a wild beast, or having smelled the

smell of wine coming out of the mouth of a drunkard, one should live on melted butter (for a day) and practise *Prâṇâyâma*. The same expiatory penance should be practised for taking anything bitten by any of the foregoing animals. A man, who has defiled the bed of his elder or preceptor, should lie down on a red hot bed of iron, or he should be made to embrace a hot iron image of a female, or he should cut his genitals, and holding them in his united palms, should walk towards the south-west quarter, until he drops down dead from bleeding. Such a death absolves him of his sin. This penance should be likewise practised by one after having carnally known one's son's wife, or the wife of a friend disciple or cognate, or after having held incest with a cow. According to several authorities, the atonement in these cases is same as what has been laid down in respect of an *Avakirni*. A woman of a superior caste, having been found guilty of illicit intercourse with a man of an inferior caste, the king of the country shall cause her to be torn alive by dogs at a public place, or the guilty man should be dealt with in the same manner. An *Avakirni* (vow-breaker) should worship the deity *Niriti* at a crossing of two roads by sacrificing an ass; then clad in the skin of that ass from the surface of which hairs have not been removed and carrying a red alms-bowl, he should live by daily begging alms at the doors of seven men, confessing his guilt to the world, all the time. After thus living for a year, he should be judged pure again. An emission of one's semen during sleep, or out of fright, or on account of a disease should be atoned for by begging for seven days in the manner of an *Agnindhan*, and by performing a *Homa* with libations of melted butter. An act of masturbation should be atoned

for in the two following ways. Observing perfect continence, a masturbator should stand up from sunrise to sunset and take a single meal, each day, and mentally repeat the *Gāyatri mantra*, all night long. Having seen any impure thing, one should look at the sun and practise a *Prāṇḍyama*. Having eaten any impure or interdicted article of fare, one should take a good purgative, and after the cleansing of his stomach he should fast for three days; or without striving to come by any food he should live on ripe fruits, just of themselves fallen [from trees], and before they are seized by any five-nailed animal.

After vomiting, one should drink clarified butter. Having used any angry word, or behaved falsely and maliciously to any body, one should practise severe austerities, for three days. Having spoken a falsehood, one should perform a *Homa* by reciting the *Vāruni*, *Pāvamāni Mantram*. Certain authorities aver that, a lie is no lie if spoken for bringing about a matrimonial alliance, or the union of a man and a woman. But the slightest false-hood should not be spoken to a preceptor, inasmuch as a small lie in such a case leads the seven generations of the speaker to hell. For one year a *Krichcha Vratam* penance should be practised for atoning the sin of one's going unto an *Antyāvasāya* woman. An unwitting intercourse, under the circumstance, calls for a practice of the same penance for twelve days. Having visited a woman in her menses, one should practise a *Krichchha Vratam*, for three days.

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## CHAPTER XXV.

A PERSON, who has got no notoriety as a sinner, should practise an expiatory penance in secret. Having received the gift of an interdicted article, or having felt a desire for accepting such a gift, one should recite, standing in water, the four *Riks* beginning as *Tarat Samandi*, etc. Having felt a desire for eating an interdicted article of fare, one should make a gift of land. Having visited a woman in her menses, a man should recover his purity by simply bathing. Several authorities aver that, the penitent, under the circumstance, should live on milk regimen, for ten days, or live on simple water for two or three days. A procurer of abortions should take a light meal in the forepart of the day, and then clad in wet clothes, should perform a *Homa*, saying that, "I offer oblations unto hairs, nails, skin, flesh, blood, ligaments and bones (of the destroyed fetus) and unto the mouth of death and myself." According to several authorities, drunkards, Brāhmaṇicides, gold-stealers and defilers of their preceptors' beds should perform a *Mahā Vyāhṛiti Homa* by reciting the *Mantra*, "extinguish my sin, O fire," or by casting libations of melted butter in the sacrificial fire by reciting the *Kushmānda Mantram*, or practise the aforesaid expiatory penance, or practise *Prāṇāyāma*, and thereafter bathe and recite the *Aghamarshanam Suktam*. The last named measure is equally purifying as an *Avabhritha* ablution made after the celebration of a horse-sacrifice. As an alternative, those individuals (drunkards, etc.,) should recite the *Gāyatri* a thousand times. Sunk in water, a sinner should thrice repeat the *Aghamarshanam Suktam*, which tends to extinguish all sin.

## CHAPTER XXVI.

THEN they discoursed on the places where the different portions of the vow of an *Avakirni* merge in after the vow is broken. The vital energy of an *Avakirni* merges itself in the Maruts, his strength enters the self of Indra, his Bráhmaṇic energy resorts to Vrihaspati, and the rest lie concealed in Agni. Hence he should install the sacred fire on the night of the new moon, and cast libations of clarified butter in it by way of expiation (saying as follows):—"Out of lust I have broken this vow, out of lust I have carnally known a woman while practising *Brahmacharyayam*, (lit. become an *Avakirni*) I offer these libations unto *Káma-Káma*, I was overwhelmed, by lust, my reason was overclouded. I offer these libations of melted butter unto *Káma-Káma*. Passion got the upper-hand of my soul, I was overwhelmed, I offer these libations of melted butter unto *Káma-Káma*. He should lay down the sacrificial twigs by reciting these *Mantras*, and having sprinkled water over them, he should construct the sacrificial platform (lit. places) and stand by it. Then he should thrice recite the *Rik*, running as *Sanmásinchatu*. Then having recited the *Rik*, (commencing as) *Traya Imé Laka* (These three regions) he should regain his purity and religious privileges through the purity and privileges of every one residing therein. Thus one should perform the *Homa*, and thus these *Mantras* should be recited, after which a cow should be gifted to a Bráhmaṇa. This penance should be likewise practised by one who has acted in a crooked or miserly way, or has done any of the interdicted acts, or has eaten any of the interdicted food. Having cast one's seed in a S'udra woman, or having eaten any interdicted food, one should take

an ablution by reciting the *Vārṇi Mantra* or any other sacred *Mantra* of the *Vēdas*. Having sinned with tongue or mind, one should, after reading the five *Maha Vyāhritis* in the morning, read the *Sarva Svāpo Va'cha*, etc., and the *Rik* running as *Ratri'sha Ma' Varṇas'tha*, etc., in the evening, or perform a *Homa* by casting eight sacrificial twigs in the fire with the recitation of *Devākritasya*, etc., *Mantra*; whereby one would be absolved of all sin.

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### CHAPTER XXVII.

Now I shall discourse on the mode of practising the *Krichchha* (most austere) penances. Take a *Havishya* meal in the morning on the first day, then fast for three successive days. After that, take a single meal at night and do this for three successive nights, then for three days live on what is obtained without solicitation, and after that fast, for three days more. A penitent shall remain standing in days, and pass the nights sitting, during the entire term of the penance. He shall content himself with little, speak nothing but perfect truth, abjure the company of the uncivilised (*Anāryas*) and use the skin of a *Ruru* or *Yaudha* deer. At each bath he should consecrate and touch the water by reciting the *A'pohishtā Mantra* and thereafter perform the *Tarpanam* by offering libations of water to the following deities, as obeisance to *Homa*, to *Mohama*, and to the bow-wielding one (*Pināka-hasta*), etc. These *Mantras* should be likewise used in connection with rites of *Homa* and *Suryopasthānam* (invocation of the sun). Then after the expiry of twelve days,

penitent shall cause the sacrificial porridge (*Charu*) to be cooked, and perform a *Homa* by offering oblations of that *Charu* to several deities. The *Mantras* to be recited at the time of offering these oblations are, "obeisance to Agni, obeisance to Soma, obeisance to Agni and Soma, obeisance to Agni and Indra, obeisance to Indra, obeisance to Vishvadevas, obeisance to Brāhmaṇ, obeisance to Prajāpati, obeisance to Agni, and obeisance to Svishtikṛit. After that, he should perform the rite of *Brahma-tarpanam*. By this we have described the process of practising the severest form of expiatory penances and austeries.

The second form of practising a *Krichchha Vratam*, consists in one's living on articles, obtained without begging or solicitation. The third form consists in living on water. By practising the first form of penance one becomes pure, holy and competent to perform religious rites. A practice of the second form extinguishes all forms of sin, except the *Mahāpātakas*, whereas that of one of the third form grants absolute absolution. A practice of any of these three forms of expiatory penances ranks equal in merit with an ablution made after the study of all the *Vēdas*. He, who is cognisant of this fact, becomes favoured of the gods.

### CHAPTER XXVIII.

Now I shall describe the process of practising *Chāndrāyanam*. Rules to be observed in practising this penance have been already set forth. In the *Krichchha* form of *Chāndrāyanam*, a penitent should have his head cleanly shaved, and observe a fast on the day of

the full moon. The rites of *Tarpaṇam*, *A'jya-Homa* (*Homa* done with libations of melted butter), consecration of the clarified butter and invocation of the moon, should be done by reciting the *Mantra*, running as *Apyāyasva Sante*, etc. Libations of clarified butter, should be cast in the sacred fire by reciting the four *Mantras* running as *Yaddevādevakelanam*, etc. Then a *Homa* should be performed by casting twigs of sacrificial trees in the fire with the accompaniment of *Deva Kritārtha*, etc., *Mantra*. The morsels of food should be consecrated by reciting the Om, *Bhur*, *bhuvaḥ*, *Svastapah Satyam Yas'ah Srirupam Giraujastejah Purusha Dharmā S'ivah S'iva*. Then *Namas Svākha* should be mentally recited. The morsels of food should be made of a size as to admit of being easily introduced into the cavity of the mouth. These morsels should be made either of *Charu* (sacrificial porridge), or of articles obtained by begging, fried barley-powder, barley, leaves of edible plants, milk, melted butter, fruits, edible roots, bulbs, or of simple water; each preceding substance being held more meritorious than the one immediately following it in the order of enumeration. Such fifteen morsels of food should be taken on the day of the full moon, and a penitent shall daily decrease the number of morsels by one during the dark fortnight, observing a perfect fast on the day of the new moon, and thereafter increasing the number of morsels by one, each day, till the day of the full moon. According to certain authorities this penance of *Chandrāyanam* is completed in a single month. By practising it for a month, a penitent is absolved of all sin, by practising it for a couple of months he purifies his own spirit together with those of his ten immediate ancestors

and descendants, and consecrates the row (*Pankti*) of Bráhmaṇas in which he sits down. By practising it continuously for a year, one ascends to the region of the moon.

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## CHAPTER XXIX.

SONS shall divide among themselves the estates of their father, after his death. A father, on the cessation of the menstrual function of his son's mother, may divide his properties, in his life-time, among his sōns, if he so desires it. A father may bequeathe his whole estate to his eldest son, providing mere maintenance to other sons, or leaving to them only properties enough to defray the costs of their subsistence. The merit of a divisioner of estates is increased by making such a partition. Twenty parts of a partitioned (paternal) estate, together with male and female slaves, domestic animals each possessing two rows of teeth, cars, cows and bullocks, should form the portion of an eldest son; blind, maimed, castrated animals, as well as those, that are deprived of the power of locomotion, should fall to the portion of a second, (*lit.* middle) son. In the event of his father dieing, possessed of a large number of sheep, a sheep, cart, paddy, iron (implements), together with a house and a quadruped should fall to the portion of a youngest son, and the rest of the property should be equally divided among all the sons. As an alternative, an eldest son shall take two parts, and the remaining sons shall take one part, each, of a partitioned paternal estate; or each successive son shall take one part less than a brother immediately

his elder. An eldest son shall take ten parts of animals, one animal with bifurcated hoops, and a bullock. A son of an eldest son shall take a sixteenth part of the number of animals, or he shall take an equal share with his youngest uncle, or sons of different mothers (by a common father) shall take specific shares according to the difference of their mothers.

A sonless father shall give away his daughter in marriage, saying "her sons shall be my sons." Several authorities hold that mere entertainment of such a thought by a father in his mind will create the right of *Putrikâ*. Hence, there is a prohibition regarding marrying a brotherless bride, inasmuch as the existence of *Putrikâship* in such a case may not be easily discovered. Persons related to a (deceased) individual by ties of *Gotra*, *Pinda*, or spiritual clanship (*Rishi*), may inherit the estates left by him. The estates of a childless person shall go to his wife after his death, or his widow shall seek for a son from his uterine brother. A son begotten on such a widow by any one except her deceased husband's brother shall not be competent to inherit the property of his mother's deceased husband. Unmarried daughters, not well-settled in life, shall inherit the *Stridhanam* of their mother. Money-doweries obtained at the time of a sister's marriage shall go to her brothers after her mother's demise, or according to several authorities, they may take the money even during their mother's life-time. Estates left by a deceased individual should be first divided among persons living in commensality. On the death of an elder brother who had been living in commensality, a brother of his, living separate, shall inherit his property. A brother born after the partition (of his paternal estate) shall be an heir

to his father's portion only, (and not to any subsequent accretions made thereto by his brothers.) Of brothers living in commonalty and belonging to a joint-family, one happening to be a practising physician, while others are not physicians (*Avaidyus*), the physician brother shall be the owner of all the properties earned by him.

*Aurasa* (1), *Kshetraja* (2), *Datta* (3), *Kritrima* (4) *Gudotpanna* (5) and *Apaviddha* (6) all these (six) kinds of sons are competent to inherit their paternal properties. *Kānina* (7), *Sahada* (8), *Pauṇarbhava* (9), *Putrikāputra* (10), *Svayamdatta* (11), and *Krita* (12) sons inherit only the *Goira* of their fathers, but they, in the absence of any *Aurasa*, etc., sons of their father, shall be deemed competent to inherit a quarter part of the estate left by him.

A good and eldest born son of a Brāhmaṇa father by a Kshatriya mother shall take equal shares with a son begotten by his father on a Brāhmaṇa wife, but a son of a Kshatriya mother, under the circumstances, not possessed of the foregoing qualifications, shall not take the preference of an eldest born. Sons born of Vais'ya and Kshatriya wives of a Brāhmaṇa testator, (*Dhani*) shall inherit his property according to shares and principles laid down before in connection with sons of Brāhmaṇa and Kshatriya wives of a Brāhmaṇa. A son, begotten by a Kshatriya on a S'udra wife, shall inherit his property in the manner of a disciple, in the event of there being no other kinds of sons of his father, and on the proof his nursing him at his death-bed. A son begotten by a man on a wife belonging to the same caste with him (*Savarṇa*) shall be debarred from inheriting his paternal estates on his happening

to lead an improper life. *S'rotriyas* should be regarded as heirs to estates left by childless Brāhmaṇas, while estates left by members of any other caste shall vest in the sovereign of a country. Idiots and eunuchs are entitled to maintenance only. A son of an idiotic father shall take a share like a son begotten on a S'udra mother. Water, articles of confectionary or of culinary art, slave girls, and articles necessary for the purpose of practising *yoga* can never be partitioned. All matters of doubt should be submitted to the deliberations of at least ten honest, greedless, impartial men of wisdom of the following type, for settlement. Four of them must be Brāhmaṇas well-versed in the *Vēdas*, one member of good conduct from each of the following orders viz., *Brahmachārins*, house-holders and *Vānaprasthas* (forest dwelling hermits,) and three several jurists, well read in the regulations (Law). A council consisting of ten members of the aforesaid types is calied a *Parishad*. In the absence of a *Parishad*, all matters of dispute should be adjudicated according to the dicisions of good *S'rotriyas*, well versed in the *Vēdas*, inasmuch as they are above all feelings of partiality or unjust oppression. By practising special virtues the virtuous go to heaven, culture of knowledge being the highest of them all.

# **APASTAMBHA SAMHITA**



# TABLE OF CONTENTS.

*A pastambha Sāṁhitāt*

SUBJECTS.	SLOKAS.	PAGE
CHAPTER I.		
The duties of a house-holder ...	5	723
Deeds where no atonement is necessary...	9	723
No atonement is necessary when a cow is killed on being treated medicinally	10—11	724
Atonement for killing a cow when medi- cine is given in excessive degree ...	12	724
The four parts of a Prajapatiya penance...	13—14	724
Penance for various castes ...	15	724
Penance for the death of a cow in con- finement, on being hanged, in harness or by the effects of blow ...	16	725
Death for injudicious fastening of bells round her neck ...	17	725
Penance for death resulting from harnes- sing to carts, carrying weights, being fastened to posts or penned up ...	18	725
Death from weapons and the penance for various castes ...	19—20	725
Penance for the death of a cow under other circumstances ...	21—27	726
Penance for breaking horns or bones ...	28—29	727
No penance necessary when a cow is killed while grazing ...	30	727
Penance for joint cow-slaughter ...	31	727
Cases where no penance is necessary ...	32	727
Regulations about shaving ...	33—34	727

SUBJECTS.	SLOKAS.	PAGE.
CHAPTER II.		
Objects always pure ... ...	1—4	728
Purification for drinking water in another tank ... ...	5	728
The purification of water ... ...	6—14	728
CHAPTER III.		
Penance for living unknowingly in the house of a low-caste ... ...	1—2	729
The penance for cooking and taking food in such a house ... ...	3	730
Penance for taking water in a defiled tank ... ...	4	730
Regulation of fasts and penances: their terms ... ...	5—10	730
The completion of penance ...	11—12	731
CHAPTER IV		
Penance for drinking water from a Chandala's well ... ...	1—2	731
Penance for unknowingly touching a low-caste person ... ...	3—5	731
The penance for knowing a woman in menses, touching such a woman, a low caste, or excretions of such people ... ...	6—9	731
Penance for taking fruits with a Chandala on the same tree ... ...	10—12	733
CHAPTER V.		
Penance for a Brahmana who drinks water touched by a Chandala ...	1—3	733
Penance for Sudras ... ...	4	733
Penance for taking residue of food for Brahmanas and others ...	5—9	733

## CONTENTS.

iii

SUBJECTS.	SLOKAS.	PAGE.
Penance for taking human excreta, etc....	10	734
Penance for touching and being touched before washing mouth	... 11—13	734

## CHAPTER VI.

Penance for using a cloth dyed with Indigo ... ... ...	1—5	735
Penance for touching indigo-plant and field where it is grown ...	6—10	735

## CHAPTER VII.

Regulations and penances for women in menses... ... ...	1—8	736
Penances for a girl who menstruates on the day of marriage ... ...	9—10	737
Penance for touching a woman in menses	11—13	737
Penance for touching a woman in menses and for her on being touched by others ... ...	14—21	738

## CHAPTER VIII.

Purification of various articles and utensils ... ...	1—4	739
Regulations about boiled rice and other articles of diet ... ...	5—21	739

## CHAPTER IX.

Penance for passing stool while eating	1—2	741
Penance for taking boiled rice unknow- ingly of any other caste ...	3—4	742
Penance for taking interdicted things ...	5—6	742
Penance for Brahmanas for failing to fulfil the promise of death ...	7—8	742
Penance for being impure ...	9—11	742
Impurity on birth and death ...	12	743

SUBJECTS.	SLOKAS.	PAGE
Rules of eating boiled rice	... 13—17	743
Rules of Achamanan	... 18—19	744
Rules of entering a cow-shed	... 20	744
Rules about taking boiled rice	... 21—24	744
Sin for taking money from a daughter's husband	... ... 25	745
Sin for taking Stridhan	... ... 26	745
Rules for taking boiled rice	... 27—31	745
Purification for a Brahmana for touching a Sudra or a dog obeying the former	32—33	746
Purification for a Brahmana after urina- tion in a forest &c.	... ... 34—36	746
Penance for knowing a woman in menses under the influence of liquor	37	746
Penance for touching a Chandala	... 38—42	746
Condition of sellers of antelope-skin etc.	43	747

## CHAPTER X.

Purification after rinsing	' ...	... 1—2	747
Value of self-control	... ...	3	747
Anger and forbearance	... ...	4—5	747
Attainment of salvation	... ...	6—7	747
Value of <i>Homas</i> and <i>Tapas</i>	... ...	8—10	747
A true Brahmana	... ...	11	747
Penance of Prajapatyam	... ...	12	747
Penance for knowing an interdicted woman	... ... ...	13	747
Penance for vow-breaking	... ...	14	747
Birth or death-uncleanness: their term	15—16		747

# A'PASTAMVA SAMHITA'

## CHAPTER I.

Now I shall describe the modes of practising expiatory penances to be respectively practised for their benefit by sinners of all castes in the order of enumeration, as formerly narrated by *A'pastamva*. (1)

The holy sages (*Munis*) having approached that foremost of the *Rishis*, who was free from all calumnies and was blissfully seated in a secluded place, calmly reposing in the illuminating principle of pure knowledge—him *A'pastamva* of undistracted mind, the foremost of the knowers of *yoga*, they addressed as follows. (2—3)

Instruct us, O lord, how men, who walk in the path of inequity and are addicted to sinful practices, can obtain there exoneration. (4)

Rearing of cattle, prosecution of agriculture in times of distress, distribution of charities to the poor, and feeding, and giving medicines to, Brâhmaṇas, sucking and protecting the children are the duties of a house-holder. Tell us, O lord, low shall (a house-holder) atone for any act of injury unknowingly or unintentionally done to a cow, etc.? (5—7)

Having been thus addressed by the *Rishis*, the holy *A'pastamva*, with his head bent down in recognition of the honour shown to him, looked at them and gave utterance to the following words of unflinching certainty. (8)

Any mishap happened to the life of a child, while sucking it, or to that of a Brâhmaṇa while feeding, or medicinally treating him, calls for no atonement. (9)

Later on I shall describe the form of an expiatory penance to be practised for the death of a cow, dead while treating her medicinally; but according to several authorities, no sin is committed by giving sustenance or medicine to a cow (even if she dies in consequence thereof). (10)

Drugs, salt, oils, food and nutritious things in general conduce to the preservation of animal-life, and hence no atonement is necessary (if an animal dies during the administration of any of these articles.) (11)

But these things should not be given in inordinate quantities. They should be given in moderate doses and at proper seasons. The practice of a *Krichchha Vratam* is the atonement for the death of cow, dead in consequence of excessive drugging or feeding. (12)

Three days' fasting constitutes a quarter part of the penance. Living on food, obtained without solicitation, for three days, constitutes a quarter part of the penance. Taking only a single meal at night, for three days, constitutes a quarter part of the penance, and taking a single meal in the day, for three days, constitutes a quarter part of the penance. These four quarter parts constitute a *Prājāpatyam Vratam*. (13—14)

A S'ūdra, standing under the obligation of practising an expiatory penance, should practise that form of quarter *Prājāpatyam* in which a single meal at morning (day) has been enjoined to be taken for three successive days; a Vais'ya, under the circumstance, should practise the form in which a single meal at evening (night) for three successive days is enjoined to be taken, a Kshatriya, under the circumstance, should live, for three days, on food obtained without solicitation, while

a Brâhmaña should observe a continuous fast for three days. (15)

A single quarter of the penance should be practised on the death of a cow in confinement, two quarters on the death of a cow with the halter round her neck, three quarters, on the death of a bullock in harness, and the entire (four quarters) penance, on the death of a cow or bullock, dead from the effects of a blow or lashing. (16)

A half-penance should be practised on the death of a cow, dead through the effects of injudicious fastenings of bells round her neck, inasmuch as the purpose of such a fastening is mere ornamentation. (17)

A three quarter part of the penance should be practised on the death of a cow or bulluck, dead on account of harnessing it to a cart, or subjecting it to carry a weight, which is beyond its strength, or of fastening it to a rod or post, or keeping it huddled together with other cows in a pen of cowshed for a time which is beyond its endurance. (18)

Having killed a cow or a bullock with a weapon, cudgel, or stone, or with any other implement of violence, people, should practise the four quarters of a *Prâjâpatyam Vratam*. (19)

A Brâhmaña, under the circumstance, should practise an entire *Prâjâpatyam*; a Kshatriya, under the circumstance, should practise a three-quarter part thereof, a Vais'ya, under the circumstance, should practise a half *Krichchha Vratam*, while a S'âdra, under the circumstance, should practise only a quarter part thereof. (20)

For the first two months, calves should be allowed to suckle their mothers; for the next two months, only two

teats should be fully milked, for the next two months a cow should be milked once a day; after that they may be milked as liked. (21)

If a cow dies in the attempt at controlling her within a fortnight after parturition, one should give a clean shave to one's head and practise a *Prājāpat-yam* penance (22).

Pious men should yoke eight bullocks to a plough, those, living by agriculture, should yoke six bullocks to a plough. It is the cruel who yoke four bullocks to a plough, those who yoke a couple of bullocks to a plough should be branded as killers of bullocks. (23)

A three quarter part of the penance (enjoined to be practised for expiating the sin of cow-killing) should be practised on the death of a cow or bullock, dead on account of excessive milching, or for being subjected to carry an inordinately heavy weight, or in consequence of the perforation of its nose (for gliding through it the leading string), or from the effects of a fall from a hill or a river-bank. (24)

A cow should not be fastened with a rope of strings made of cocoanut or palm fibres, nor with one made of twisted *Kus'a* grass or of strings of leather, in as much as such a rope interferes with its comfort and free movements. (25)

A bullock should be fastened (to a pole) with a rope of *Kus'a* or *Kās'a* grass and with its face turned to wards the south; no expiation is necessary for the act of one's trampling a fire under foot while attending to a cow or bullock. (26)

On the death of a cow or bullock through injudicious fastening or penning, or through the administration of an improper medicine by a physician, one (its

owner) should doubly practise the penance of *Govratam*. (27)

Having broken the horns or bones of a cow, or having cut her tail, one should live simply on milk for seven days. (28)

Or one should live on barley diet mixed with cow's urine, under the circumstance, until she does not become sound again. This is what is enjoined by *Us'anah*. (29)

No expiation is necessary for the death of a cow, dead from falling in a natural cave or in a well, while grazing or freely roaming about. (30)

Having jointly killed a cow, each of the several killers should separately practise a quarter-penance by way of expiation. (31)

No atonement is necessary for the death of a cow, dead from the effects of cauterisation, or from the effects of bringing about an instrumental parturition, in a case of difficult labour. (32)

One should clip the nails of one's fingers and toes, and shave the hairs of one's body while engaged in practising a quarter-penance. The beard and moustache should be shaved in connection with the practice of a half-penance; all the hairs of the head except a tuft of hair at the crown, should be shaved, while practising a three-quarter-penance, while a complete shaving of the head is enjoined in respect of the practice of a full penance. (33)

Two fingers' widths of the tips of a woman's hairs should be clipped, where a complete shaving of her head would be found to have been laid down in the regulations. (34)

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## CHAPTER II.

ARTICLES of manufacture just received from the hands of artisans, things brought from out side a village, acts done by infants, women and old men, and things not directly found to be impure, should be regarded as pure. (1)

Having drunk water in a *Prapā*,\* or that lieing accumulated in a forest or in the furrows of a ploughed field, as well as that which is flowing out of a pond, or is owned by a *S'vāpaka* or a *Chandāla*, one should regain one's purity by drinking *Panchagavyam*. (2)

A current and continuous stream of water, dusts blown about by the wind, women, infants and old men are never defiled. (3)

One' own bed, wife, progeny, wearing apparels and sacred bowl are always pure ; belonging to others they are impure. (4)

Having drunk water out of, or bathed in, a well or tank, caused to be excavated by another, one should regain one's purity by drinking *Panchagavyam*. (5)

Water purifies the unused residue of another person's meal and things, that are generally impure, or are even smeared with excrement, when that water is defiled what can impart to it its lost purity ? (6)

That water, by lying exposed to the sun, and through the contact of air and cow's urine, becomes pure again. (7)

Water, defiled by the contact of skin, hairs, and bones, etc., or touched by a camel, ass, etc., should be baled out of its receptacle, or the following method should be adopted for its purification. (8)

\* A place where water is distributed to travellers.—Tr.

The water of a well that has been defiled by the contact of excrementitious matter, or into which a tiger, jackal, ass, or a camel has fallen, should be completely baled out, and several handfuls of clay should be taken out of its bottom. Then the compound known as *Panchagavyam* and handfuls of fresh earth should be cast into it. This is how a defiled well should be purified. (9—10)

A hundred pitchers of water should be baled out of a pond or tank, and *Panchagavyam* should be cast into it. This is how a defiled pond or tank should be repurified. (11)

How shall a Bráhmaṇa, who has drunk the water of a well, defiled by a human carcass, shall recover his personal purity? I have a doubt as regards this. (12)

Having drunk water out of a well whose water has been defiled by the immersion of an indecomposed and unsecreting corpse therein, a Bráhmaṇa should fast for an entire day and night and recover his purity by drinking *Panchagavyam*, thereafter. (13)

Having drunk water out of a well, defiled by the immersion of a fetid and decomposed corpse therein; a Bráhmaṇa should practise a *Chándráyaṇam* or a *Tapti Krichchha Vratam* by way of purification. (14)

### CHAPTER III.

HAVING unknowingly lived in the house of a man of vile caste, and come to know of it afterwards, a Brahmana should first obtain the commiseration of the Bráhmaṇas, and then practise a *Paráka* or a *Chándráyaṇam Vratam* for regaining his purification.

A Śūdra, under the circumstance, should practise a *Prājāpatyam* penance. The remaining items such as honorariums, etc., are in accordance with the nature of the penance practised. (1—2)

The practice of a *Kṛīchchha Vratam* should be laid down as a proper expiatory penance for those that might have taken any cooked food in that house, while those who have dined with such individuals should practise quarter *Kṛīchchha Vratas* by way of expiation. (3)

People drinking, out of a well, defiled by the touch of a corpse, or with men, made unclean by the touch of a dead body, should fast for a day and thereafter regain their purity by drinking *Panchagavyam*. (4)

Old men, infants, invalids (sick folks) and pregnant women should take a single meal in the night in cases where a complete fast is enjoined for others; girls should have their meals, under the circumstance, at the expiry of two *Prahara*s (six hours of the day). (5)

Old men of eighty years, boys below sixteen, women and sick folks are required to practise half penances only (for the expiation of any sin or misdemeanour) (6)

Friends and preceptors of infants, above five years and below eleven years of age, should practise expiatory penances on their behalf, when necessary. (7)

Persons, falling ill while practising a penance, should regain their purity by causing its unperformed residue to be practised by others, so that their lives may not be anywise imperilled. (8)

Persons, not helping with food a fasting penitent dying out of hunger, or of any disease, commit sin by withholding such help. (9)

Even the practice of an expiatory penance, for its full and proper term, by a person does not absolve him

of his sin without the acknowledgement of it by Brāhmaṇas, a penitent, after the expiry of half the term of a penance, may be regarded as pure, if the foremost of Brāhmaṇas pronounces him so. (10)

Members of the three social orders (of Kshatriya, Vais'ya and S'ūdra) shall never utter the term, 'completed' in respect of the completion of an expiatory penance; even at the point of death they shall cause it to be pronounced by a Brāhmaṇa. (11)

The merit of causing a Brāhmaṇa to undertake a pilgrimage to a sacred place, or to make an ablution in a sacred pool, belongs to him on whose behalf he makes such a pilgrimage or ablution. (12)

#### CHAPTER IV.

WHAT is the proper expiatory penance for one, who drinks water out of a cup or well belonging to a *Chandāla*, and how does the form of that penance should differ according to the caste of a penitent? (1)

A Brāhmaṇa, under the circumstances, should practise a *Sāntapanam Vratam*, a Kshatriya, a *Prājāpatyam*; a Vais'ya, a half *Prājāpatyam*, and a S'ūdra, a quarter *Prājāpatyam*, respectively. (2)

Having unknowingly touched a *Chandāla* or *Svapacha* before washing his face after a meal, a Brāhmaṇa should regain his purity by practising an expiatory penance. (3)

After having eight thousand times repeated the *Gāyatri*; or a hundred times the *Drupada Mantra*, or after having recited, for three nights, any other sacred

*Mantra* in tearful eyes, he should drink *Panchagavyam*, whereby he would be pure again. (4)

A Bráhmaṇa, having touched a *Chandála* before washing his person after attending to a call of nature, should, for three nights, practise the proper expiatory penance, while the term of the penance should be extended to six days in case where he might have touched a *Chandála* before rinsing his mouth with water, after a meal. (5)

What would be the form of expiation for one, who has gone unto a woman in her menses, or touched a woman in her flow, or a member of any other vile caste, while drinking water, or has touched the excrementitious matter of these persons ? (6)

What would be the form of expiation for him who might have touched any of these people ? Having touched any of these, while taking one's meal, one should, for three nights, practise the proper expiatory penance, while one, defiled by the touch of any of these, while drinking water, should practise the penance for three days only. (7)

A touch of any of these individuals, after attending to any other call of nature, or after coition, should be expiated by practising a *quarter Krichchha Vratam*, while defiled by their urine and stool, one should practise the penance for one and three days, respectively. (8)

It is enjoined that one defiled by the touch of any of the aforesaid people, while brushing one's teeth, should practise the proper expiatory penance for a single day. (9)

What would be the form of expiation for a Bráhmaṇa,

who has eaten fruits seated on the branch of a tree which a *Chandila* has climbed up at that time? (10)

With the permission of Bráhmaṇas, he should bathe with all his clothes on, fast for a whole day and night, and thereafter regain his purity by taking *Panchagavyam*. (11)

A Bráhmaṇa, having touched anything impure, before washing his face after a meal, should regain his purity by fasting for a night, and by taking *Panchagavyam*, as well. (12)

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#### CHAPTER V.

WHAT would be the form of expiatory penance for a twice-born one, who, touched by a *Chandāla*, drinks water before performing an *A'chamanam*? (1)

A Bráhmaṇa, under the circumstance, should regain his purity by fasting for three nights and by taking *Panchagavyam*, while the term of the penance is two days only for a Kshatriya, its other factors remaining the same. (2)

No expiatory penance, vow, *Tapasyā*, or *Homa* exists for a member of the fourth social order (S'ūdra). (3)

S'ūdras should not be enjoined to drink *Panchagavyam*, inasmuch as they are not privileged to utter any *Mantras*. A S'ūdra, guilty of any delinquency, should regain his purity by confessing it to a Bráhmaṇa and by making gifts. (4)

A Bráhmaṇa, who has unknowingly partaken of the unused residue of another Bráhmaṇa's meal, should recover his purity by reciting the *Gāyatri*, for a whole day and night. (5)

A Brahmana, who has unknowingly eaten the unused residue of the meal of a Vais'ya, should regain his purity by practising the penance for three nights, and by drinking the washings of *Sankhapushpi* (a kind of creeper). (6)

A Brâhmaṇa commits no sin by partaking of the unused residue of the meal of a Brâhmaṇî, or by eating out of the same plate with her. It carries the sanction of the wise. (7)

A man, having partaken of the unused residue of any other woman's food or drink, should regain his purity by practising a *Prâjâpatyam*. It is so laid down by the holy Angirâ. (8)

Twice-born ones of different orders, having partaken of the unused residues of the meals of low-caste individuals, should respectively practise an entire, half and quarter *Prâjâpatyam* penance by way of expiation. (9)

A Brâhmaṇa having partaken of any human excrements, should practise a *Tapta-kṛichchha vratam*, while having partaken of any thing previously eaten by a crow or a dog, he should practice a *Prâjâpatyam*. (10)

A Brâhmaṇa, who, before washing his mouth after a meal, might have unintentionally touched a dog, cock, S'udra, wine bowl or any thing defiled by being seated upon by an unholly bird, should regain his purity by fasting for an entire day and night, and by taking *Panchagavyam*, thereafter. (11)

A Brâhmaṇa, touched by a Vais'ya who has not washed his face after eating, should recover his purity by thrice bathing and reciting the sacred *Mantras* in the course of a day. (12)

A Brâhmaṇa, touched by a Brâhmaṇa who has not washed his face after eating, should regain his purity by making an *A'chamanam*, after a bath. This is the injunction of the holy *A'pastamva*. (13)

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## CHAPTER VI.

Now I shall deal with the form of expiatory penance to be practised for wearing or using a cloth dyed with indigo. Indigo-dyed clothes are not defiling when worn by women for beautifying their persons, or used by them in their beds. (1)

By sowing, or selling indigo plants, or making livelihoods out of them, Brâhmaṇas should be degraded, or they should regain their purity by practising three *Krichchha Vratas*. (2)

Ablutions, gifts, penitential austerities, *Homas*, *Tarpapas* and the *Panchayajnas*, as well as the study of the *Vêdas*, made by him who wears an indigo-dyed cloth, fail to bear any fruit. (3)

A Brâhmaṇa, having worn an indigo-dyed cloth on his person, should regain his purity by fasting for a whole day, and by taking *Panchagavyam*. (4)

A Brâhmaṇa, through the pores of whose skin the expressed juice of Indigo enters into his body, becomes degraded, and such a Brâhmaṇa should recover his purity by practising three *Krichchha* penances. (5)

A Brâhmaṇa, whose body is pricked into by the twig of an Indigo plant, and especially if blood oozes out of that wound, should practice a penance by way of expiation. (6)

A Brâhmaṇa, having unknowingly walked through a row of Indigo plants, should fast for a whole day and night, and regain his purity by drinking *Panchagavyam*, thereafter (7)

Boiled rice (article of fair) carried in a cloth, dyed with Indigo juice, should be regarded as unfit to be partaken of by Brâhmaṇas, and those who partake of such boiled rice, should practise expiatory penances. (8)

A Brâhmaṇa having unknowingly taken the expressed juice of Indigo, should regain his purity by practising an expiatory penance. This is the dictum of the holy *A'pastamva*. (9)

That part of a field in which Indigo is sown remains polluted for twelve years, after which period it becomes pure again. (10)

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## CHAPTER VII.

AN ablution by a woman, on the fourth day of her flow, is commended. One should visit a woman on the suppression of her flow, each month. (1)

Hæmorrhage from the uterus of a woman should be regarded as a disease, and such a discharge of blood does not affect her personal purity, inasmuch as it is the outcome of a pathological condition, and not a normal, physiological function in itself. (2)

A woman remains unclean as long as the flow continues in her, each month. She becomes clean again on the suppression of the discharge, and becomes fit for the purposes of domestic or conjugal duties. (3)

On the first day of her menses, a woman becomes (impure as) a *Chandâli*, on the second day of her flow she becomes (unclean as) a woman who has killed a

Brahmaṇa, on the third day of her flow she becomes impure as a washer woman, while she regains her personal purity on the fourth day. (4)

A woman in her menses, happened to be touched by a *S'vapāk* or a *Chandāla*, should fast for three nights and recover her purity by taking *Panchagavyam*, thereafter. (5)

On the advent of the fourth night of her flow, a woman should ask her lord to procreate progeny on her person. (6)

The company of a woman in her menses, touched by a dog or a *S'vapāk*, should be avoided; she should regain her purity by fasting for three days and nights and by taking *Panchagavyam* thereafter. (7)

A woman, touched by a dog on the first day of her flow, should fast for six days; touched, on the second day of her flow she should fast for three days; touched on the third day of her flow she should fast for a single day, while touched on the fourth day of her flow she should regain her purity by looking at a fire. (8)

How should the purificatory rite be done unto a girl who may chance to menstruate on the day of her marriage, before the completion of her marriage ceremony, or before the rite of consecration of her body in that connection has been performed? (9)

The girl (bride) should be caused to make an ablution on the fourth day of her flow. Then having clothed her in a new garment, the rites of *Homa* etc., should be performed over again, and the unfinished portion of the sacrificial ceremony should be completed. (10)

A woman in her menses, happened to be touched by a cock or a diver, should regain her purity by fasting

for three nights and by drinking *Panchagavyam* as well. (11)

Having touched a woman in her menses before he has washed his mouth after a meal, a Bráhmaṇa should recover his purity by practising a *Kṛīchchha* penance, and by making gifts. (12)

A Bráhmaṇa, having climbed to the same branch of a tree with a *Chāndāla*-woman, or with a woman in her menses, should bathe at that very moment, with all his clothes on. (13)

A woman in her menses, happened to be touched by a dog, should fast for the unexpired residue of her term of uncleanness. (14)

Incapable of fasting, she should make an ablution; incapable even of bathing, she should recover her purity by taking *Panchagavyam*. (15)

A Bráhmaṇa, having touched wine, or a woman in menses, before rinsing his mouth with water after a meal, should practise a full or half *Kṛīchchha* penance. (16)

A Bráhmaṇa, happening to touch a parturient woman, or a woman in her menses, before he has washed his face after a meal, should practise a half *Kṛīchchha* penance by way of expiation. (17)

A woman in her menses, happening to be touched by a *Chāndāla* or a *S'vapāk*, should regain her purity by taking *Panchagavyam* during the unexpired residue of her term of uncleanness. (18)

A Bráhmaṇa-woman in her menses, happening to be touched by a S'ūdra-woman, similarly circumstanced as her self, should regain her purity by fasting for a whole day and night, and by taking *Panchagavyam*. (19)

Similarly, a Bráhmaṇa woman in her menses, happening to touch a Kshatriya or a Vais'ya woman in her flow, should bathe, that moment, with all her clothes on. (20)

A woman in her menses, happening to touch a woman of her own caste, similarly circumstanced as herself (in her flow), may recover her purity by simply taking a bath. This is the dictum of the holy *A'pastamva*. (21).

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#### CHAPTER VIII.

ARTICLES of bell-metal, defiled by the touch of any impure thing other than wine, should be purified by rubbing them with ashes; defiled by the touch of wine or of excrements, they should be purified by heating or scraping them. (1)

Utensils, made of bell-metal, smelled by cows, or out of which S'ūdras have eaten, or defiled by the touch of *S'vápachas*, should be purified by rubbing them with the ten kinds of ashes. (2)

Articles made of gold or brass, anywise defiled, should be purified by keeping them exposed to air and sun's rays; blankets, defiled by the touch of a corpse or semen, should be purified by washing them with earth and water. (3—4)

Boiled rice, taken without any cooked vegetables, takes five nights to be digested, while that, taken with cooked vegetables (curries), takes a fortnight to be digested in the human stomach. (5)

Milk and milk-curd take a month, and melted butter takes six months, to be digested in the human stomach,

while oil may or may not be digested in the human stomach in the course of a year. (6)

A Brāhmaṇa, who continuously partakes of a S'ūdra's boiled rice for a month, becomes a S'ūdra even in this life, and is re-born as a dog at his next re-birth. (7)

Partaking of a S'ūdra's boiled rice, company of the S'ūdra's, sharing the same bed or seat with a S'ūdra, and earning knowledge from S'ūdras are acts, which degrade even the effulgent ones. (8)

The soul, the *Vēdas*, and the three fires of a Brāhmaṇa, who has duly installed the sacred fire, perish, if he does not refrain from taking a S'ūdra's boiled rice. (9)

The son procreated by a Brāhmaṇa on his wife, after having taken a S'ūdra's boiled rice, belongs to the S'ūdra whose boiled rice he has partaken of, since the seed of a man is the essence of his food. (10)

Dying with a S'ūdra's boiled rice in his stomach, a man becomes a domesticated hog or dog at his next birth. (11)

A Brāhmaṇa may always take a Brāhmaṇa's boiled rice, a Kshatriya's on the occasion of a Parva, and a Vais'ya's on the celebration of a religious sacrifice, but he can never partake of a S'ūdra's boiled rice. (12)

A Brāhmaṇa's boiled rice is like the divine ambrosia, that belonging to a Kshatriya is like melted butter, that belonging to a Vais'ya is like its own self, while that belonging to a S'ūdra is like blood. (13)

The boiled rice of a Brāhmaṇa is consecrated through the merit of offerings to *Vishvadēvas*, *Homas*, *Japas*, and divine worship, and through the purifying influence of *Rik*, *Yajuh* or *Sāma-mantras*. Hence, the boiled rice of a Brāhmaṇa is like the divine nectar. (14)

Since it is the Kshatriyas, who protect the society by administering even-handed justice and by enforcing obedience to regulations, boiled rice belonging to a Kshatriya is like clarified butter. (15)

A Vais'ya celebrates religious sacrifices with the help of bullocks, according to his might, and practises charities and hospitalities. It is through the merit of these pious acts that his boiled rice is consecrated. (16)

The boiled rice of the ignorant and drink-sodden S'ūdras, unconsecrated by any vow or *Mantras*, is like blood. (17)

Raw meat, honey, clarified butter, paddy, milk, and treacle, may be taken from a S'ūdra. (18)

Edible leaves of plants and creepers (S'ākas), meat, lotus-stems, sesame, sugarcane-juice, treacle, fruit, fried barley-powder, and asafœtida may be taken from members of all castes. (19)

A Brâhmaṇa, having taken boiled rice in a S'ūdra's house, during times of distress, should regain his purity by making repentance, or by a hundred times reciting the *Drupada Mantras*. (20)

An article kept in his hand, and happened to be defiled by the touch of a S'ūdra who has not washed his face after eating, should not be eaten by a Brâhmaṇa. This is the dictum of the holy *A'pastamva*. (21)

#### CHAPTER IX.

If a Brâhmaṇa involuntarily passes stool, while eating, what would be the form of expiation in respect of such a Brâhmaṇa, made impure, while remaining with unrinse mouth. (1)

Having washed himself, he should first perform an *A'chamanam*, and thereafter regain his purity by fasting for an entire day and night, and by taking *Panchagavyam*. (2)

Having unknowingly partaken of boiled rice belonging to a member of any caste whatsoever, and having failed to purify his person thereafter, a man should recover his purity by taking *Yavān* for three nights. (3)

A half *anjali* measure (quantity that can be contained in two palms of hands united together) of barley corn, one *Pala* (eight *tollas*) of clarified butter, [and five *Pala* weights of cow's urine constitute what is technically known as *Yavān*. A penitent shall not take anything more than this *Yavān*. (4)

What would be the proper expiation for a man after having eaten, drunk, or licked anything that should not be eaten, drunk, or licked, as well as after having taken semen or excrements? (5)

He should recover his purity by living, for six nights (days), on the expressed juice of *Asvaththa*, lotus, *Audumvara*, *Vilva* or *Kās'a*. (6)

Brāhmaṇas, who having renounced the world and made a determination to die either in fire or water fail to carry out their determination, should practise three *Kṛichchha* and three *Chāndrāyana vratas* by way of expiation. (7)

All the consecratory rites (of Brāhmaṇism such as the rites of tonsure, initiation with the thread, etc.,) should be done unto them over again, and they should practise *Sāntapanams* or *Kṛichchha Chāndrāyanams* as well. (8)

Persons, over whose heads crows, kites, and herons fly about, or whose persons are smeared with their

excrements, or into the apertures of whose noses and ears such excrementitious matter enters, become pure again by bathing, even with those impure substances remaining on their persons. (9)

A person, defiled by the touch of an impure thing above his navel, becomes pure again by simply bathing; touched at any part part of his body below the hands and umbilicus, he should regain his purity by washing the defiled part with clay and water. (10)

He, whose face is defiled by the touch of a shoe, or of any other impure substance, should rub his face with earth and wash it with water, and thereafter recover his purity by taking *Panchagavyam*. (11)

On the death or birth of a *sapinda* relation born of a Bráhmaṇa mother, a Bráhmaṇa remains unclean for ten days, on the birth or death of a *Sapinda* relation born of a Kshatriya mother, a Bráhmaṇa remains unclean for six days, on the birth or death of a Vais'ya *Sapinda*, a Bráhmaṇa remains unclean for three days, and on the birth or death of a Súdra *Sapinda*, a Bráhmaṇa remains unclean for one day only. (12)

Boiled rice (food), served out to an eater, and not eaten by him, should neither be given to another, nor used to offer oblations therewith in fire. (13)

Boiled rice, found to have been infested with flies or loose hairs, after one has eaten several morsels thereof, should be cast into the ashes, and one should make an *A'chamanam* thereafter. (14)

Having unknowingly partaken of a S'üdras boiled rice, or that cooked with dry meat, one should practise a *Krichchha* penance. The penance should be doubled in a case of intentional eating. (15)

At a dinner party, if a man, who has seated down

to dine, rises up without taking any thing, or rises up, while eating, the giver of such a dinner, as well as he who subsequently eats any thing thereat, should be regarded as defilers (of a row of Bráhmaṇas, seated down to a dinner—*Panktidushaka's*). (16)

He, who has eaten, or has been eating defiled boiled rice, should observe a fast and recover his purity by taking *Panchagavyam*. (17)

In connection with religious rites which should be done in water, one should perform the *A'chamanam* on land, while in connection with rites which should be done both on land and water, one should perform the *A'chamanam*, dipping one's feet in water. (18)

Entering in water for a bath, one should do the *A'chamanam* in water; coming out of water after bathing, one should do the *A'chamanam* on land. By so doing one becomes blissful and favoured of *Varuṇa*. (19)

One should put off one's shoes before entering a cowshed or an *Agnis'álā* (room where the sacred fire is kept) or an assembly of Bráhmaṇas, or before reading the *Védas* and sitting down to a meal. (20)

One should not partake of boiled rice not belonging to one's *Sapinda* relation during the celebration of any post-natal rite, or of that of tonsure in special, as well as after the celebration of a *Sráddha* ceremony. (21)

Having partaken of boiled rice belonging to a village-priest, or to one who acts as a priest to a large number of families (*Vahuyájī*), as well as that cooked in connection with a *Garbhádhánam*, or with a *Sráddha* ceremony, performed for the first time (*Nava Sráddham*) or under the auspices of a lunar or solar eclipse, one should practise a *Chándrāyanam* penance. (22)

Having taken boiled rice at one's house on the occasion of a *Brahmaudanam*, *Nava Srāddha*, *Simantonnayanam*, or an *Anna Srāddha* ceremony, a man should practise a *Chāndrāyanam* penance. (23)

Boiled rice should not be partaken of in the house of a barren woman. He, who unknowingly eats at such a house, is consigned to the hell of *Puyasam*, after death. (24)

A father, accepting any amount of money, however small, from the husband of a daughter on the occasion of her marriage, is doomed to eat and drink excrements in the hell of *Raurava*, for many years, after death. (25)

Relations of a woman, who live by selling carts, clothes, and golden ornaments which have become her *Stridhanam*, commit sin; and they come by a worse fate in the next world. (26)

The boiled rice of a *Kshatriya* deprives its eater of his strength, that of a *Sūdra* deprives its eater (*Brāhmaṇa*) of his Brāhmaṇic energy. He, who partakes of boiled rice without consecrating it, eats the rubbishes of the earth. (27)

He who partakes of boiled rice belonging to one affected with a birth or death-uncleanness, as well as he that eats boiled rice during a lunar or solar eclipse, or under the auspices of the astral combination known as *Gaja Chhāyā* commits sin. (28)

Having eaten the boiled rice of a twice-married, or debauched woman, or of one who has been taken back in the family after an elopement, as well as that given by a woman during her first pregnancy, a Brāhmaṇa should practise a *Chāndrāyanam*. (29)

Having eaten the boiled rice of a patricide, matri-cide, or a Brāhmaṇicide, or of one who has carnally

known a step mother or a preceptor's wife, a Bráhmaṇa should practise a *Chāndrāyaṇam*. (30)

Having partaken of the boiled rice of a washerman, hunter, cobler or a carpenter, or of a maker of Bamboo-made-articles, a Bráhmaṇa should practise a *Chāndrāyaṇam*. (31)

A Bráhmaṇa, happening to touch a dog or a S'üdra, before washing his face after a meal, should recover his purity by fasting for a day and night, and by taking *Panchagavyam*. (32)

Boiled-rice should be given on the bare ground to a Bráhmaṇa, who constantly carries out the behests of a S'üdra, as to a dog. There is no difference between such a Bráhmaṇa and a dog. (33)

How shall a Bráhmaṇa with an article in his hand, regain his personal purity after urination or defecation at a waterless place, or in a forest, or on a road infested with tigers or thieves? (34)

Placing boiled rice on the ground, he should attend to the call of nature and duly cleanse his person. Then by placing the cooked food on his lap, he should regain his purity by making an *A'chamāṇam*. (35)

Failing to wash his person after urination or defecation, a Bráhmaṇa should regain his purity by taking nothing else than *Panchagavyam*, for three nights. (36)

Having visited, under the influence of wine, a woman in her menses, a Bráhmaṇa should recover his purity by practising a *Chāndrāyaṇam* penance and by feeding Bráhmaṇas thereafter. (37)

A Bráhmaṇa of small knowledge, happening to touch a *Chāndāla* before he has washed his face after a meal, should practise *Brāhmacharyam* by bathing thrice every day, and by lying on the bare ground and fasting for

three nights. After that, he should regain his purity by drinking *Panchagavyam*. (38—39).

A Brāhmaṇa, drinking water in touch with a *Chāntāla*, should regain his purity by fasting for a day and night and by bathing thrice during the fast. (40)

A single meal on the first day, a meal at night on the second day, and a complete fast on the third day constitute a quarter *Krichchha Vratam*. A single meal on the first day, a night meal on the second, eating of unsolicited food on the third, and fasting on the following days constitute a half *Krichchha Vratam*. These two are light penances. (41—42)

Sellers of antelope-skins, horse or elephant sellers, corpse-followers, and recipients of gifts of sesame seeds, shall be re-born as men of low status. (43)

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## CHAPTER X.

Even after an *A'chamanam* (at the close of a meal) a person remains unclean so long as the water is not lifted up. Even after the lifting of water he remains unclean so long as the ground is not plastered with cow-dung, etc. Even after the plastering of the ground he remains unclean so long as he does not rise up from his seat and go somewhere else. (1—2)

The erudite call not *Yama* (the lord of death) *Yama*. The self of a man is the real *Yama* (controller of his destiny). He who has controlled his self, what will *Yama* (lord of death) do unto him? (3)

Neither a sharp sword, nor an infuriated serpent is so much killing, as anger which resides in one's own body (4)

Forbearance leads to happiness both in this world and in the next. Only one defect there is of men who practise forbearance, that their toleration may be misconstrued for incapability. (5)

It is not the strong or the erudite that shall attain salvation. It is not those, who live in splendid and delightful mansions, that shall attain salvation. It is not the well-fed or the well-dressed ones that shall be emancipated. It is the persevering, god-loving, long-suffering ones that do good to all, spread delight all around them, are devoted to the practice of *Yoga* and to the study of the *Védás* and are the knowers of their proper *selves*, that shall obtain emancipation. (6—7)

*Homas* and worship done in wrath, or libations of melted butter cast in the fire in an angry mood are all lost like water kept in an unbaked pitcher. (8)

Humiliation adds to one's *Tapasyā*, honour leads to its deterioration. A honoured or glorified Bráhmaṇa, like a cow which is daily milched, soon comes to grief. (9)

A Bráhmaṇa gains in his spiritual body by the practice of *Tapas* and *Homas*, as a cow gains in bulk by feeding upon aquatic plants. (10)

He, who beholds other men's wives as his own mothers, other men's possessions as mere brick bats, and all creatures as his own kinsmen, but rightly beholds. (11)

The practice of a *Prájápatyam* is the atonement for the sin of eating the boiled rice of a washerman, hunter, carpenter, cobbler or of a *Venujivi*. (12)

Having gone unto an interdicted woman, or partaken of any interdicted food, one should regain one's

purity by practising a *Chāndriyānam* or a *Prājipatyam Vratam*. (13)

He, who relinquishes the *Agni Hotra*, becomes a vow-breaker; the practice of a *Chindrāyanam* penance is the only atonement for his sin. (14)

A birth or death-uncleanness, occurring before the celebration of a projected nuptial or sacrificial ceremony, expires that day, and the projected ceremony may be celebrated. (15)

Uncleanness incidental to the birth or death of a relation does not affect the celebration of a religious, nuptial or *Devadroni*\* ceremony. (16)

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\* Procession with idols.



# VASISHTHA SAMHITA



# TABLE OF CONTENTS.

*Vas'ishtha Samhitā.*

SUBJECTS.	PAGE
<b>CHAPTER I.</b>	
Sources of the sacred laws—Practices of Siddhas, and religious practices and usages obtaining in countries between the Vindhya and the Himalaya ... ... ... ...	75 <sup>1</sup>
Geographical limits, and physical features, of Aryavata and Brahmaparta ... ... ...	75 <sup>2</sup>
Sinners and the five heinous crimes ... ...	
Obligation of the three castes to remain under the control of Brahmanas—Exemption of Brahmanas from the liability of paying king's revenue ... ... ... ...	753
<b>CHAPTER II.</b>	
Nomenclature of the four castes—reasons for calling the first three castes "twice-born" ...	753
Sons of twice-born castes are equal to Sudras before initiation with the holy thread ...	754
Discourse between the sacred learning and the Brahmana—duty of obeying and honouring a preceptor obligatory on a disciple ... ...	754
Duties of Brahmanas, Kshatriyas and Vaisyas ...	755
No regulation as to the duties of Sudras, who are prohibited from tying up the tufts of hair on their crowns into knots ... ... ...	755
Specific injunction as to the adoption of an honest mode of living by one, on the failure of earning a livelihood by means proper to one's caste ...	755
Things prohibited to be sold for money or gain ...	756—757
<b>CHAPTER III.</b>	
Factors which tend to degrade a Brahmana to the status of a Sudra ... ... ...	757—58
No sin attaches to the insulter of a degraded Brahmana ... ... ...	758
Sixth part of a treasure-find goes to the king ; Brahmanas exempted from paying such sixth parts ...	759
Six kinds of Atatayains (assasins) ... ...	759
Sanctifiers of Rows and Snatakas ... ...	760
Constitution of a Parishad (legal assembly)	760

SUBJECT.	PAGE.
<b>Definitions of Acharyas, Upadhyayas, etc., and conditions under which Vais'yas and Brahmanas may take up arms</b>	760
<b>The rite of Achamanam described</b>	761
<b>Enumeration of articles, pure and impure</b>	762
<b>Purification of articles defiled by foul touch, etc</b>	762
<b>CHAPTER IV.</b>	
<b>Origin of the four castes from the different limbs of Brahma</b>	763
<b>Manner of offering hospitality to a Brahmana, or to a Kshatriya guest</b>	764
<b>Birth and Death-impurities</b>	764—75
<b>CHAPTER V.</b>	
<b>Perpetual dependent status of women</b>	766
<b>Uncleanness of women during their menses</b>	767
<b>CHAPTER VI.</b>	
<b>Irretrievable spiritual loss of a man of vile conduct</b>	768
<b>Rules of voiding stool and urine, and rites of purification to be performed thereafter</b>	769
<b>Meals of the different orders of Brahmanas</b>	770
<b>Characteristic traits of Brahmanas</b>	770
<b>Definition of a Brahma-Chandala</b>	770
<b>Degraded condition of a Brahmana who partakes of food given by a S'udra</b>	771
<b>Worthy recipients of gifts</b>	772—772
<b>CHAPTER VII.</b>	
<b>The four orders of life (Asramas)</b>	... 772—773
<b>CHAPTER VIII.</b>	
<b>Definition of an Atithi</b>	773
<b>Duties of householders</b>	773—774
<b>The order of householders is the best of all the Asramas</b>	774
<b>CHAPTER IX.</b>	
<b>Duties of a Vanaprastha hermit</b>	775
<b>CHAPTER X.</b>	
<b>Duties of religious mendicants and ascetics</b>	775—777
<b>Daily offerings made by a Brahmana house-holder and the feeding of guests etc.</b>	777—778
<b>Mode of offering oblations to one's departed manes</b>	779
<b>Mode of feeding Brahmanas at a S'raddha ceremony</b>	779—780

SUBJECT.	PAGE.
Staffs of students of the three twice-born castes	781
Uddalaka penance	782
Duties of a Snataka	782—784
Conduct which kills one's soul	784
Acts prohibited in respect of Brahmanas	784
<b>CHAPTER XI.</b>	
Performance of Upakarman rites	785
Circumstances under which the Vedas should not be studied	785—786
Severance with one's contaminated relations	787
Presents which may be accepted by a Brahmana— Precedence given to men of learning, age and wealth, and to Snatakas	787
<b>CHAPTER XII.</b>	
Things which may be eaten and which may not be eaten	787
Persons from whom gifts may be taken and the circumstances under which they may be accepted	788—789
Mode of purifying defiled food	789—790
Penances for eating forbidden articles of fare	790
Animals whose flesh may or may not be eaten	790—91
<b>CHAPTER XIII.</b>	
Right of parents to give away a son in adoption	791
Sons who can not be given in adoption	791
Mode of taking a son in adoption by a man, or a woman	791—92
The share of a begotten son born after the adoption	792
Mode of excommunicating divulgers of Veda to unworthy persons	793
Penitential rites in connection with the redemption of such excommunicated persons	793
<b>CHAPTER XIV.</b>	
Duties of a king in matters of adjudicating law suits	794
Administration of properties of minors by kings	794
The three kinds of proof, recognised in law courts	794
Procedure in disputes relating to fields, boundaries, interpretations of gifts, etc	794
Properties that can not be alienated	795
Persons who may be cited as witnesses	795
Instances where a son's obligation to repay the debts of his deceased father ceases	795
Why truthful testimony obligatory	796
Occasions where a lie is not sinful	796

SUBJECT.	PAGE.
<b>CHAPTER XV.</b>	
Spiritual benefits derived by a father from his son ...	795
Twelve kinds of sons recognised by the Smriti, and their status and definitions ... ...	796—797
Determination of shares of different sorts in the paternal property ... ... ...	798
Mode of procreating sons under appointment ...	799
Obligation of a father to marry his daughter before the age of puberty ... ... ...	800
Circumstances under which a married, or betrothed maiden may be married again ... ...	800
Periods for which Brahmana, Kshatriya, Vais'ya and S'udra wives shall wait for their lost or absent husbands ... ... ... ...	800
Persons who may procreate sons on such wives, ...	801
Comparison of a Brahmana's property with poison ...	801
<b>CHAPTER XVI.</b>	
Status of sons who are called Chandalas, Antavyavasayins, Ramakas, etc. ... ...	801
Penalty for explaining sacred laws etc., to S'udras ...	802
<b>CHAPTER XVII.</b>	
Duties of king ... ...	803
Persons exempted from paying taxes ...	804
Penance in cases of miscarriage of justice ...	805
<b>CHAPTER XVIII.</b>	
Different kinds of sin (crimes) and their expiating penances described ... ... ...	807—806
Rites to be omitted on re-initiation of a twice born person ... ...	807
Penances for wine-drinkers, procurers of abortions of pregnancy and murderers ...	807
Penances for killing Kshatriyas, Vais'yas, and Sudras	808
Congenital diseases and deformities, and sins for which men are visited with them ...	809
Penance for associating with the out'caste ...	809
<b>CHAPTER XIX.</b>	
Procedure in cases where Kshatriyas, Vais'yas or Sudras carnally know Brahmana women ...	809—810
Penance for a faithless wife ...	810

# VASISHTHA SAMHITA'.

## CHAPTER I

Now therefore\* [is] the enquiry into the sacred law for the welfare of men. Knowing and following [it i.e., the sacred law] a religious man becomes most worthy of praise in this world and after death. The sacred law [has been settled by] the revealed texts. On failure of this, the practice of the Sishtas† (has) authority. Religious practices and customs [which prevail in the country lying] to the south of the Himalaya and to the north of the Vindhya, must be every where acknowledged, but not different ones [are to be considered] as sacred laws.

[People] say that this (tract of the country) is A'ryávarta. Some [say that the country of the A'ryas is situated] between [the rivers] Gangâ and Yamunâ; [others say] as an alternative that so far as the black antelope grazes [the country is full of] Brahma effulgence.‡ Now the Bhállavins§ quote [the following] verse in the Nidána.||

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\* Krishna Pandit, the commentator, holds that the word *sitas* (therefore) is used to indicate that one, after initiation, is to be taught prescribed rules.

† One whose heart is free from desire. The definition occurs in the body of the text of the Benares edition.

‡ The text is *Brahmavarchhasam*: Brahma effulgence is the literal rendering: it means spiritual pre-eminence as adopted by Buhler.

§ See Max-Muller's History of Sanskrit literature. P. 193.

|| It is a section of law dealing with the disquisition of the countries.

In the west the river rambling into the ocean,\* in the east the region where the sun rises as far as the black antelope wanders so far [is found] Brahma effulgence.

The religious instructions which men, deeply versed in the three *Védas* and acquainted with the sacred law, declare for purifying one's self and others are Dharma (sacred laws); there is not the least doubt in it.

In the absence of (express) revealed texts Manu has declared the laws of countries, castes and families. He who sleeps at sunrise or sunset, he who has deformed nails or black teeth, he whose younger brother is married first, he who has espoused before his elder brother, the husband of a younger sister married before the elder, the husband of an elder sister, whose younger sister is married before, he who kills (*i.e.*, neglects the recitation of) the *Mantram*, he who slays a Bráhmaṇa, these all are sinful men.

They say that there are five heinous crimes (Mahá-pátaka) viz., violating a preceptor's<sup>t</sup> bed, drinking spirituous liquor, killing an embryo, stealing the gold of a Bráhmaṇa, associating with out-castes either by [holding] spiritual or matrimonial [alliances with them.]

Now they quote the example :—

He, who during a year associates with an outcast, becomes outcasted by sacrificing for him, by teaching him, by a matrimonial alliance [with him] and by using the same carriage or seat.

\* Another text is *Sindhurvidharani*: The commentator Krishna Pundit means it ocean. Buhler translates it as boundary-river which is probably the Saraswati. We have followed the text *Sindhurviharani*. *Viharani* can never be an adjective of *Sindhu* which is masculine.

<sup>t</sup> The term *Guru* may also mean father, meaning 'Knowing one's own step-mother.'

Now they quote the example :—

On learning being destroyed [one] may again acquire it: but all is destroyed with the loss of caste. By virtue of pedigree even a horse becomes estimable therefore [men] should wed wives from a respectable family.

The three castes shall remain under a Brāhmaṇa's control. The Brāhmaṇa shall declare their duties and the king shall carry them into practice. And a king, who rules in accordance with the sacred law, may take the sixth part of the riches (of his subjects), except from Brāhmaṇas. He [also] obtains the sixth part [of merit] of *Ishta* (sacrifices) and *Purtta* (charitable works). It is said that the Brāhmaṇa first made the Vēdas known. The Brāhmaṇa saves [one] from misfortune. Therefore a Brāhmaṇa shall not be made to pay taxes. Sōma is his king. It is declared that it (*i.e.*, such conduct) brings on well-being both in this world and in the next.

## CHAPTER II.

THERE are four castes (Varna), Brāhmaṇas, Kshatriyas, Vais'yas and S'udras. Three castes, Brāhmaṇas, Kshatriyas, and Vais'yas (are called) the twice-born. Their first birth is from their mother and the second from the investiture with the sacred girdle. There (*i.e.*, in the second birth) Savitri is the mother and the preceptor is said to be the father. They call the preceptor father because he gives instructions in the Veda.

They quote the following example :—Indeed the virile energy of a man, learned in spiritual science, is

of two sorts, that which is above the navel and the other such is situated below; through that which is above the navel his offspring is produced when he invests one with the sacred thread and makes him holy. By that which resides below the navel, the children of his body are produced on their mother. Therefore they [should] never say to a *S'rotriya*, who teaches the *Vēda* "Thou art destitute of a son."\*

Hārita quotes the following verse :—

There is no religious rite for a [child of the twice-born] before he has been invested with the sacred girdle. His conduct shall be known as equal [to that of] a S'udra before his new birth from the *Vēda*. [The above prohibition relates to all rites] except those connected with libations of water, [the exclamation] *Swadhā*, and the departed manes.

[Sacred] learning approached a Brāhmaṇa [and said] "Preserve me, I am thy treasure, reveal me not to an envious person, nor to a wily man, nor to one who has broken his vow. I shall then remain powerful.

He, who covers [him], with great difficulty, with truthful deeds, confers on him immortality; [the pupil] shall consider [such a preceptor] as his father and mother; he must not grieve him [by saying] 'I am indebted to none.'

As those Vipras, who after being instructed do not honor their preceptor by their speech, in their hearts, or by their acts, will not be profitable to their teacher so the sacred learning will not profit them.

Reveal me, O Brāhmaṇa, as to the keeper of thy treasure, to him whom thou shalt know as pure,

\* Some texts read *apujya* (unworthy of adoration) for *apuro*.

attentive, intelligent and celebate and who will not grieve or revile thee."

As fire consumes a room so Brahma (Veda), not honored [destroys the enquirer]. One shall not proclaim the Veda to him who does not show him honor according to his ability.

The duties of a Bráhmaṇa are six *vis.*, studying the Veda, teaching, sacrificing, officiating as a priest for others, giving alms and accepting gifts.

The duties of a Kshatriya are three *vis.*, studying, sacrificing for himself, and giving alms. His own [special duty is also] to protect his subjects according to spiritual injunctions\*: let him gain his livelihood thereby.

Those three [are also the occupation] of a Vais'ya besides agriculture, trading, tending cattle, and lending money at interest.

To serve these (*i.e.* the three superior castes) is the occupation of a S'udra.

These (*i.e.*, the S'udras) have no fixed regulation about their means of livelihood, [arrangement of] hairs and dresses; but they must not allow the lock on the crown to remain untied.

Those, who are unable to live by their own lawful occupation, may adopt one which is not sinful but never one which is sinful. Having resorted to a Vais'ya's mode of living a Bráhmaṇa and a Kshatriya, while maintaining themselves by trade [shall not sell] stones, salt, hempen [cloth], silk, linen [cloth], skins, a dyed woven cloth, prepared food, fruits, roots, perfumes, treacles, water, the juice extracted from medicinal herbs,

\* There are two readings *S'astrēna* and *S'astrenā*. The latter mean 'with his weapons.'

Soma, weapon, poisons, milk, preparations from milk, iron, tin, lac and lead.

Now they quote the following verse as an example

By [selling] meat, lac and salt, a Brāhmaṇa becomes directly outcasted ; by selling milk he becomes [equal to] a S'udra after three days.

Among domesticated animals, those with uncloven hoofs and those that have an abundance of hair, any wild animals, birds, tusked animals [must not be sold] ; of grains they declare sesamum [as forbidden.]

Now they quote the following verse as an example :—

If one applies sesamum to any other purpose save food, anointing and gifts he will be born again as a worm and together with his departed manes be plunged into excreta.

If they fail to gain their livelihood by selling rice they may sell sesamum at pleasure if they have themselves produced it by tillage.

*Rasa* (substance for flavouring food) may be given either in an equal quantity or less in exchange for a *Rasa*, but never salt. It is permitted to barter sesamum, rice, cooked food, learning and men (*i.e.*, slaves). Even by exchange a Brāhmaṇa shall not take boiled rice from a Kshatriya who lends [money] at an exorbitant rate of interest.

Now they quote the following verses as an example :

He who purchasing rice at a fair price, sells it for a higher price, is called a *Vardhushika* (usurer) and is blamed amongst those who recite the *Vēda*.

Usury and killing an embryo when weighed in the scales the destroyer of an embryo remains at the top and the usurer sinks downwards.

One should give at pleasure gold double and grain treble [its value on repayment] unto a sinful [usurer] destitute of all religious deeds; [the case of flavouring substances] has been explained by [the regulation about] grain. Similar is [the case of] flowers, roots and fruits. [They may lend] what is sold by weight [taking] eight times [the original value at the time of re-payment].

Now they quote the following verses as an example:

By the king's will\* shall stop the interest on articles. And after the coronation of [a new] king the capital grows again.

Two in the hundred, three, four and five, as has been said down in the *Smriti* one may take interest monthly according to the order of the castes.

Hear the interest for a money-lender declared by the words of Vasishtha, five máshás for twenty in this the law is not violated.

### CHAPTER III.

[THE Bráhmaṇas] who neither study nor teach the *Véda*, nor maintain sacred fires, become of the conduct of a S'udra. Without studying the *Rik*, one does not become a Bráhmaṇa. They quote a sloka from Manu on this subject. "A twice-born person, who not having

\* There are two readings *rajanumatabhavena* and *rajatu-mrita-bhavena*. We have followed the first. Dr. Buhler has followed the second and translated "the king's death shall stop etc." The succeeding passage tacitly indicates that interest is stopped on the death of a king. In that case it is merely a tautology. The one, that we have followed, clearly lays down a law that a king can stop the accumulation of interest at any time he likes.

studied the *Vēda*, spends his labour on another [subject], soon falls, even while living, to the condition of a S'udra and his descendants after him.

He who lives by trade [does not become a Brāhmaṇa]; nor he who lives by usury; not those who obey a S'udra's commands, nor a thief, nor a physician.

The king shall punish the village where Brāhmaṇas, failing to observe their sacred duties and study the *Vēda*, live by begging, for it feeds the thieves.

What four or three (Brāhmaṇas), who have mastered the *Vēdas*, proclaim must be recognized as the sacred law, not [the determination] of a thousand inferior persons.

Many thousands [of Brāhmaṇas], who do not observe their sacred duties, who are not acquainted with the *Mantram* and who subsist only by the name of their caste, cannot form a Synod.

That sin, which ignorant persons, unacquainted with the sacred law, preaches, shall fall, multiplied a hundred-fold, on the speakers

Offerings to the celestials and the departed manes must daily be given to a S'rōtriya alone. Gifts made to a person who has not read the *Veda* do not gratify the celestials.

If an ignorant person lives in one's own house and a man vastly read in the *S'ruti* at a distance, gifts should be given unto the learned: there is no sin in neglecting an ignorant wight.

The sin of neglecting a Brāhmaṇa is not committed against a twice-born person who is ignorant of the *Veda*. Passing by a burning fire one does not offer libations into ashes.

An elephant made of wood, an antelope made of leather, and a Bráhmaṇa indisposed to the study of the *Veda*—these three have nothing but the name.

In those kingdoms where ingorant men eat the food of the learned, food meets with destruction and a great evil appears.

If any one finds treasure [the owner] of which is not known the king shall take it giving one sixth to the finder. If a Bráhmaṇa, who is given to the performance of six fold sacred duties, finds it the king shall not take it.

They say that by killing an assassin with a view to personal safety one commits no sin. There are six classes of assassins (*ātatāyins*)

Now they quote the following verses on the subject:—

An incendiary, a poisoner, one holding a weapon in his hand, a robber, the taker away of lands, the seducer of another man's wife—these six are called assassins (*ātatāyins*).

One does not become guilty of Brahmanicide, if he kills an assassin who comes with the intention of slaying, even if he is a master of the entire *Veda* together with the Upanishads.

He, who kills an assassin well-read in the *Veda* and hailing from a good family, is not visited, by that deed, by the guilt of the murderer of a learned Bráhmaṇa; [in] that [case] fury recoils upon fury.

A Trináchiketa, one who keeps five fires, a Trisuparna, one who [knows the texts of] the four sacrifices (Ashvamedha, Purushamedha, Sarvamedha and Pitrimedha), one who knows Vájasena [branch of the White Yajur *Veda*], one who knows the six Angas, the son

of a woman married according to the Brahma rite, one who knows *Chandas* (Vedic metre), one who sings *Tēsthasáman*, one who knows the *Mantram* and the Brāhmaṇa, one who studies the sacred law treatises, one whose ancestors, both on the mother's and on the father's side, are known to have been *S'rotriyas* and learned men and Snātakas are the sanctifiers of the row.

[Four students of] the four *Vedas*, one who knows *Mimánsā*, one who knows the Angas a preceptor of the sacred law, three leading men of the three *A'sramas* (orders) constitute a *parishad* (a legal assembly) consisting, at least, of ten [members].

He, who after having invested a pupil with the sacred thread teaches him the *Vēda*, is called an *A'chārya*.

He, who teaches a portion of the *Vēda*, is called an *Upādhyāya* (sub-teacher); similarly one who [teaches] the Angas (subsidiary subjects) [of the *Vēdas*].

A Brāhmaṇa and a Vais'ya may take up arms in self-defence, or in [order to prevent] a confusion of the castes. That (*i.e.*, to take up arms) however is the daily [occupation] of a Kshatriya on account of his privilege for protecting

Having washed his feet and hands up to the wrist and sitting with his face directed towards the east or the north he shall thrice rinse his mouth with water out of *Brahmatirtha*; the part of the hand above the root of the thumb, without uttering any sound. He shall twice wipe [the mouth]. He shall touch with water the cavities [of the head]. He shall pour water on his head and on the left hand. He shall not sip water walking, standing, lying down or bending low.

A Brāhmaṇa [becomes pure by sipping] water, free from bubbles and foam, that reaches his heart. A

Kshatriya [becomes] pure [by sipping water] reaching his throat ; a Vais'ya by water that wets his palate ; a woman and a S'udra by merely touching water [with the lips.]

The offering of water may be performed by a son. [One shall not purify himself with water] that has been defiled with colors, perfumes, or flavouring substances, nor with what is collected from unclean places. Drops [of saliva], falling from the mouth, which do not touch a limb of the body, do not make [one] impure.

If after having sipped water one sleeps, eats, drinks, or bathes he must again rinse his mouth with water.

Similarly if [one] puts on a cloth or touches the lips on which no hair grows. No defilement is caused by the hair of the moustache [entering the mouth].

If [remnants of food] adhere to the teeth [they are pure] like the teeth ; and one is purified by swallowing those which [become detached] in the mouth.

One is not made impure by the drops which fall on his feet while some body gives to others water for rinsing mouth ; they are said to be equally [clean] as the ground.

If while moving about in an eating house one touches the residue of food he shall then place that thing on the ground, sip water and afterwards move on again.

One should sprinkle with water all objects [the purity of which] may be doubtful.

Wild animals killed by dogs, a fruit thrown by a bird [from the tree], what has been spoiled by children, and what has been done by women, enumerating all these Prajápati (the Lord of all created beings) has declared them to be pure.

A vendible article tendered for sale, and the faces of women are never impure. What has been dirtied by gnats and flies is never impure. Similarly [is] water collected on the ground and what satisfies the thirst of cows—enumerating all these Prajāpati has declared them pure.

Any thing contaminated by unclean [substances] becomes pure when the stains and the smell have been removed by water and earth. Objects made of metal, those made of clay, those made of wood and a cloth made of thread shall be [severally] scoured with ashes, heated by fire, planed and washed. Stones and jems [should be treated] like objects made of metal; conch-shells and pearl-shells like jems; objects made of bone like wood. Ropes, chips [of bamboo] and leather become pure [if treated] like clothes; fruits and Chāmasa (a vessel for drinking *Soma* juice at a sacrifice) [if rubbed] with [a brush of] cow-hairs; a linen cloth [if smeared] with a paste of yellow mustard [and washed afterwards with water]. A land becomes pure, proportionate to the degree of defilement, by sweeping [the spot], by besmearing with cow-dung, by scraping it, by sprinkling [water] or by heaping [pure earth] on [it].

Now they quote [the following verses] as an example.

Land is purified by these four ways, (*viz.*,) by digging; burning, scraping, being trodden by cows, and fifthly by being besmeared with cow-dung.

A woman becomes purified by her monthly course; a river becomes purified by its current; a bell-metal becomes purified by ashes and a copper by acid [substances.]

But an earthen vessel, that has been defiled by

spirituous liquor, urine, excreta, phlegm, pus, tears or blood, is not purified even by another burning.

The body is purified by water, the mind is purified by truth, the soul by learning and austerities and the understanding is purified by knowledge.

Gold is purified by water only, similarly silver. The *Tirtha*, sacred to the deities, lies at the base of the little finger. That sacred to human beings is at the tip of the fingers. That sacred to the fire is in the middle of the hand. That sacred to the departed manes [lies] between the fore-finger and the thumb.

One shall honor his morning and evening meals [saying] "they please me." [In the offerings of food to] the departed manes [one should say] "I have dined well." [On the occasion of dinners given for attaining] prosperity [one should say]. "It is perfect."

## CHAPTER IV.

THE four castes are marked out by their origin and particular initiatory rites. The Brâhmaṇa was his mouth, the Kshatriya formed his arms, the Vais'ya his thighs, the S'udra was born from his feet. He created the Brâhmaṇa with the *Gâyatri*, the Kshatriya with the Trishtubh, the Vais'ya with the Jagati and the S'udra without any metre. This indicates [that a S'udra] shall not receive the sacraments. [His] refuge shall be in the [first] three [castes]. Truthfulness, absence of anger, liberality, abstention from injuring living creatures and the procreation of the offspring [are duties common] to all. One may slay an animal when he worships the manes, the deities and the guests. On [offering]

a Madhuparka [to a guest], at a sacrifice, in all rites for the deities and manes, on all these occasions only one may slay an animal; so hath Manu said.

[One can] never procure meat without injuring living creatures, and to injure living creatures does not procure heavenly bliss. Therefore destruction [of animals] at a sacrifice is no destruction.

One may cook a full-grown ox or a full-grown he-goat for a Bráhmaṇa or a Kshatriya guest. In this way they offer hospitality. One should perform both watery rites and [the assumption of] impurity on the death [of a relative] who completed the second year. Some say that [this rule applies also to children] that died after teething. After having burnt the body [the relatives] shall enter water without looking at [the place of cremation].

Thereupon they, stationed there, of odd numbers and facing the south, perform the watery rites with both hands, right and left. That which is south is the region of the departed manes. Having gone home they shall sit fasting, for three days, on mats. If unable [to fast so long] they shall live on food bought or given unsolicited.

It is laid down that death impurity lasts for ten days in [case of] *Sapinda* [relatives]. The counting of days shall begin with that of death. It has been ordained that *Sapinda* relationship extends to the seventh generation. It has been declared that [impurity on the death of] an unmarried woman [extends] to the third generation and [lasts] for three days. Others\* [than the blood relations] shall perform [obsequies] for married

\* The text has *Itara*. We have given the literal rendering—it means that her husband's relatives shall perform the obsequies.

women. They (*i. e.*, married women too [shall observe impurity] for them (*i. e.*, their husband's relatives) [The rule of impurity] shall be exactly the same on the birth of a child for those men who long for complete purity or for the mother or father on account of their [supplying the] seed.

Now they quote the following verses as an example :

On the birth [of a child] the male does not become impure if he does not touch [the mother], for there menstrual blood is known to be pure which does not exist in males.

A Brāhmaṇa becomes purified after ten nights, a Kshatriya after fifteen nights, a Vais'ya after twenty nights and a S'udra after a month.

If [a twice-born person] eats [the food of] a S'udra during a birth or death impurity he shall enter into a dreadful hell and be born in the womb of an animal.

[A twice-born person], who eats, by appointment, cooked food [from a S'udra's house] during the period of impurity, shall become a worm after death and lead his life.

It has been declared that [such a sinner] becomes pure by reciting the Samhitā for twelve months\* or twelve half months† while fasting. On the death of a child of less than two years, or on a miscarriage, the impurity of the *Sapindas* lasts three nights.‡ Purification is immediate [according to Gautama.] If [a person] dies in a foreign land and [his *Sapindas*] hear [of his death] after ten days the impurity lasts for one

\* This is the penance when one commits the sin knowingly.

† This is the penance when one commits a sin unknowingly.

‡ *i.e.*, Three days and nights.

night. If one, who has killed the sacred fire, dies on a journey [his *Sapindas*] shall perform his obsequies\* and shall duly observe the impurity of death. So Gautama [says]. Touching a sacrificial post, an ascetic, a cremation ground, a woman in menses one who has lately given birth to a child and other *aimpure* men one shall bathe his head after sipping water.

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#### CHAPTER V.

A WOMAN is never independent ; she has males for her masters. That she has no fire or watery rite, is known to be untrue.

Now they quote the following verses as an example :  
 [Her] father protects [a woman] in child-hood, her husband in her youth and her sons protect her in old age ; a woman is never fit for independence.

Her penance for being unfaithful to her husband has been spoken of in the [section on] secret penances. Month after month menstrual discharge dissipates her sins.

A woman, in her course, remains impure for three nights. [During that time] she shall not apply collyrium to her eyes, bathe in the water, sleep on the ground, sleep during the day time, touch fire, make a rope, clean her teeth, eat meat, look at the planets, laugh, do any work, drink water, out of her joined palms or out of a bell-metal, copper or iron vessel. It has

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\* Shall make a dummy with the Kusa grass and then burn it. This is also the practice when nothing is heard of a person gone to a foreign country.

been declared, that Indra having killed the three-headed son of Twasthri was seized by sin and considered [himself so affected]. All beings cried out against him [saying] "O thou slayer of a learned Brāhmaṇa! O thou slayer of a learned Brāhmaṇa!!" He ran to women [and said] "Take upon yourselves the third part of this my sin of Brahmanicide." They said, "What shall we have [for doing thy wish]?" He said, "Choose a boori." They said "May we obtain offspring during our season and may we live at pleasure with our husbands till the time of giving birth to children." They having obtained the boon and being replied 'So be it' took upon themselves the thrid part [of the sin] of Brahmanicide. Therefore the murder of a learned Brāhmaṇa takes place every month [with their menstrual discharge]. Therefore one shall not take food from a woman in her courses for such one puts on, every mōthī, the shape of the guilt of Brahmanicide. The Brahmavādins [the reciters of the Veda] say:— "Collyrium and ointment must not be accepted from her, for that is the food of women. They do not like the conduct of those women in that condition and say "She shall not approach me." Those [Brāhmaṇas in] whose [houses] menstruating women sit, those who preserve no sacred fire, and those in whose family there is no S'rotriya are all sinful and equal to S'ūdras.

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## CHAPTER VI.

To live, according to regulations, is undoubtedly the highest duty of all men. One, whose soul is

contaminated by vile conduct, perishes in this world and in the next.

Neither austerities, nor the Veda, nor the Agnihotra, nor gift of sacrificial presents can save one who has resorted to low conduct and deviated [from the path of duty.]

The Vedas do not purify him who is devoid of good conduct, though he may have studied them together with the six Angas; the metres leave this man at death as full-pledged birds leave their nest.

Like unto beautiful doors\* [unable to please] a blind man how can all the Vedas with the six Angas and esoteric sciences please a Brâhmaṇa who is devoid of good conduct?

The sacred metres do not save, from sin, the deceitful man who behaves deceitfully. If one syllable is studied completely that Veda purifies duly.†

A man of bad conduct is blamed in this world, suffers from misery, is always affected by diseases and becomes short-lived.

From good conduct proceeds spiritual merit, from good conduct proceeds wealth, through good conduct one acquires prosperity and good conduct destroys inauspicious marks.

Although destitute of all good marks a man, who follows good conduct, has faith and is free from envy, lives a hundred years.

\* The Benares text reads *dâra* which Buhler has translated as wife; in that case *darshaniyas* must be in the singular.

† The Benares text differs which Buhler, differing with the commentator, translates as follows:—"But that Veda, two syllables of which are studied in the right manner, purifies, just as the clouds give beneficent rain in the month of Isha." Isha is another name of Asvina, the month of September.

Eating, acts of evacuation, dalliance and practice of austerities shall be performed secretly by one who is conversant with the sacred law; speech, intellect, energy, austerities, wealth and age must be most carefully concealed.

A man shall void urine and faeces facing the north in the day-time; but in the night he shall do it facing the south; doing so his life will not be injured.

The understanding of that man perishes who passes urine against a fire, the sun, a cow, a Brāhmaṇa, the moon, water and the twi-lights.

One shall not pass urine in a river, nor on a path, nor on ashes, nor on a cow-dung, nor on a ploughed field, nor on one that has been sown, nor on a grass-plot.

Either in the shade or in darkness, either in the night or in the day a twice-born person may pass urine in any position he pleases when he fears for his life.

One shall perform [the purification] with water fetched [for the purpose]: he shall perform bath with [what is] not fetched [for the purpose]; [for purification] a Brāhmaṇa shall take earth that is mixed with gravel, from the bank [of a river.]

Five sorts of earth must not be used, *viz.*, such as lies in the water, such as lies in a temple, what is on an ant-hill, on a hillock, thrown up by rats and left by one after cleaning himself.

The organ must be cleaned by one [application of] earth, the [right] hand by three, both [feet] by two, the anus by five, the one (*i.e.*, the left hand) by ten and both (*i.e.*, hands and feet) by seven [applications.]

Such is the purification for a house-holder; it is double for religious students, treble for hermits and quadruple for ascetics.

Eight mouthfuls form the meal of an ascetic, sixteen that of a hermit, thirty-two that of a house-holder and an unlimited quantity that of a religious student.

An ox, a student, and a Brāhmaṇa who has kindled the sacred fire, can do their work if they eat; without eating [much] they cannot do it.

He is said to be destitute of action who is not attached to penances, charities, offerings to a deity, religious observances, self-imposed restraint, sacrifices and sacred duties.

The concentration of the mind, austerities, subjugation of the senses, charity, truthfulness, purity, compassion, sacred learning, temporal learning, discriminating knowledge, and faith in the existence of God are the characteristic marks of a Brāhmaṇa.

Those Brāhmaṇas can save [from evil] who are perfectly self-controlled, whose ears are filled with spiritual texts, who have subdued organs of sense and action, who have ceased to injure living beings, and who close their hands when gifts are given.

One who is envious, one who is wicked, one who is ungrateful, and one whose anger lasts long, these four are *Chandālas* by deeds; the fifth is one birth.

Bearing enmity for a long time, envy, speaking untruth, vilifying Brāhmaṇas, wickedness and cruelty,—know [them], as the characteristics of a S'udra.

Some become worthy recipients of gifts, on account of their proficiency in the *Vēda* and some through the practice of austerities. But that Brāhmaṇa, whose

stomach does not contain the food of a S'udra, is even the worthiest of all recipients

[A Bráhmaṇa, whose] limbs are nourished by the food and flavouring substances [given by a] S'udra, does not meet the path leading upwards, even if he daily studies [the *Vēda*], offers oblations to the fire and performs sacrifices.

If a twice-born person dies with the food of a S'udra in his stomach he will become a village-pig [in the next birth] or be born in [that S'udra's] family.

If after being fed with a S'udra's food he holds sexual intercourse his sons will belong to the giver of the food and he shall not ascend the celestial region.

[The learned] declare him as the worthy recipient who is endued with Vedic studies, who is of good family, who is of subdued passions, who is stationed in the All-intelligent, who fears sin, who knows much, who is beloved of the females [of his family], who is religious, who is a refuge of cows, and who is forgiving by the practice of penances.

Just as milk, curd, clarified butter and honey, poured into an unburnt earthen vessel, perish on account of the weakness of the vessel, and neither the vessel nor those liquids [remain], so a man, devoid of learning, who accepts cows or gold, clothes, a horse, land or sesamum, becomes ashes like a wood.

One shall not make his joints or his nails crack. He shall not drink water with folded palms. He shall not strike a king with his foot or his hand. He shall not strike water with water. One shall not strike down fruits with brick bats, nor a fruit by throwing another fruit at it. He shall not take sesamum paste with

folded palms. He shall not learn a language spoken by Mlechhas.

Now they quote the following verses as an example :

The opinion of the S'ishtas is that a man shall not be unusually active with his hands, nor with his feet, nor with his eyes, nor with his tongue and limbs.

Those Brâhmaṇas, in whose families the study of the Vedas, with all the subsidiary subjects, is hereditary, are to be known as S'ishtas on account of their seeing perceptibly the revealed texts.

He, indeed, is a Brâhmaṇa of whom no one knows if he is good or bad, if he is ignorant or deeply learned, if he is of good or bad conduct.

## CHAPTER VII.

THERE are four A's'ramas or orders, *viz.*, the student, the house-holder, the hermit and the ascetic. Of them a man, who has studied one, two or three Vedas without violating the rules of studentship, may enter any of these whichsoever he pleases. A [perpetual] student shall serve his preceptor until death; in case the preceptor dies he shall serve the sacred fire. It is known [in the Veda] that a preceptor is the sacred fire. [A religious student] shall be of controlled speech, eat in the fourth, sixth or eighth hour of the day and go out a-begging. He shall remain under his preceptor, wear either matted locks or one on the crown of his head, follow the teacher while walking, stand while he is seated and remain seated while he lies down. He shall study on being called by the preceptor to do so. Having dedicated [unto the preceptor] all that he has

received by begging he shall eat with his permission. He shall avoid to sleep on a cot, to clean teeth, to rub oil on the body and to apply collyrium. He shall remain standing during the day and seated during the night. He shall bathe thrice a day.

## CHAPTER VIII.

A house-holder shall be of suppressed anger and joy. Having bathed he shall, commanded by the preceptor, take for a wife a young female of his own caste who does not belong to the same Gotra or Paravara, and who has not had intercourse [with another man], who is not related within five degree on the mother's side nor within seven degrees on the father's side. He shall offer oblations to the nuptial fire. He shall not send away elsewhere a guest who comes in the evening. A [guest] shall not live in his house without receiving food.

If a Brāhmaṇa, coming to his (*i.e.* a house-holder's) house for residence, does not take food he shall go away taking with him all the spiritual merit [of that house-holder].

A Brāhmaṇa, who lives for one night only, is called a guest (*atithi*) in the Smṛiti, for *atithi* is he who lives for a short time only.

A Brāhmaṇa, who lives in the same village or one who comes on pleasure or business, is not [called] an *atithi*. [But a guest], whether he comes at the proper time or an improper hour, must not live in the house [of a house-holder] without taking his food.

[A householder] must have faith and be free from

covetousness ; [if he is] capable of maintaining sacred fires he must not fail to kindle them ; if he is capable of drinking Soma juice he must not abstain from performing a Soma sacrifice.

[A house-holder] must be busy with reciting the Veda, procreating children and performing sacrifices. He shall honor visitors to his house by rising to meet them, by [offering them] seats, by speaking to them kindly and extolling their virtues. He shall [entertain] all creatures with food according to his ability.

A house-holder alone celebrates sacrifices, a householder alone practices austerities, therefore the order of house-holders is the most distinguished among the four.

As all rivers and rivulets go to the ocean to be united so all orders are to associate with the householders.

As all creatures live depending upon their mother so all the mendicants live depending upon [the protection of] the householders.

A Brāhmaṇa, who daily carries water, who always wears the sacred thread, who daily studies the Veda, who avoids the food of outcasts, who visits his wife in the proper season, who celebrates sacrifices according to rules, does not fall from the region of Brahman.

#### CHAPTER IX.

A VA'NAPRASTHA (hermit, shall wear matted locks and put on bark and deer skin. He shall not enter a village. He shall not tread a ploughed land. He shall gather wild growing roots and fruits. He shall draw up

his virile power and be forgiving. He shall honor guests coming to his hermitage with alms of roots and fruit. He shall only give but never receive [presents.] He shall bathe thrice (morning, noon, and evening). Kindling fire according to the regulation of Srāmanaka (Sutra) he shall preserve the sacred Fire. He shall live at the root of a tree. Living thus for over six months he shall keep no fire and have no house. He who [thus] gives [their due] to the deities, departed manes and men, shall attain to the endless celestial region.

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## CHAPTER X.

A RELIGIOUS mendicant shall depart giving a present of the promise of safety from injury to all creatures.

New they quote the following verses as an example :

A twice-born person, who having given a promise of safety to all creatures wanders about, has nothing to fear from all creatures.

'He, who lives in this world without giving a promise of safety to all living creatures, destroys the born and the unborn; likewise does one who accepts presents. Let one renounce all the religious rites but not [the recitation of] the Veda. By discarding the Veda one becomes a S'udra and therefore one shall not renounce the Veda.

[To recite] one syllable (Om) is the highest [method of] reciting Brahma (Veda); to suppress vital airs is the highest form of penance; to live on alms is better than fasting and compassion is preferable to liberality.

[An ascetic] shall shave his head, shall own nothing and no home. He shall beg food at seven houses net

selected before, when it is smokeless and when the pestle lies motionless. He shall wear a single garment, or cover his body with deer-skin or with grass that has been nibbled at by a cow. He shall live on the naked ground and shall not live long at one place. [He shall live] at the outskirt of a village, in a temple, in an empty house or at the root of a tree. He shall seek knowledge by the mind. Living always in the forest he shall not walk about within sight of the village cattle.

Now they quote the following verses as an example:

Freedom from re-births is certain for him who always lives in the forest, who has conquered the sense organs, who has renounced all sensual gratification, whose mind is devoted to the meditation of the Supreme Self and who is [perfectly] indifferent. He shall be of no visible mark or rule of conduct. Though not mad he shall appear like a maniac.

Now they quote the following verses as an example :

There is no salvation for him, who is addicted to the study of the science of words, nor for him who is given to the acceptance of presents in this world, nor for him who is fond of eating and clothing, nor for him who loves a charming residence.

One shall not seek to obtain alms by [explaining] evil portends and omens, nor by skill in astrology and palmistry, nor by [the exposition of] the scriptural injunctions, nor by casuistry.

He shall not be dejected when he gets nothing nor glad when he receives something. Renouncing all attachment for earthly possessions he shall seek only as much as will sustain life.

He alone is the foremost of those conversant with [the road of] emancipation who cares neither for a hut,

nor for water, nor for clothes, nor for the three Pushkaras,\* nor for a dwelling, nor for a seat, nor for food.

He shall eat in the evening what he shall get in the house of a Brāhmaṇa except honey, meat and clarified butter. Evening and morning the ascetics and pious house-holders shall derive satiation [from eating]. [An ascetic] shall live [at his option] in a village, should not be crooked, shall not have a house and be of concentrated mind. He shall not join his senses with their objects. By avoiding injury and kindness he shall be indifferent to all living creatures.

To renounce back-biting, envy, pride, conceit, unbelief, crookedness, self-praise, slandering, egoism, avarice, stupefaction, anger, and jealousy is the duty of all orders.

A Brāhmaṇa, who is pious, who wears the sacred thread, who holds in his hand a pitcher filled with water, who is pure and who renounces a S'udra's food and drink, shall not fall from the region of Brahma.

[A Brāhmaṇa] of six rites shall give Bali-offerings to the [presiding] deities of the house. Having offered food unto a S'rōtriya [one shall] offer [it] unto a student and then unto the departed manes. He shall then feed his guests in due order, the worthiest first, then the maidens, the infants, the aged and the advanced [in age] members of his family and then the other members and dependants. He shall throw some food on the ground for the dogs, Chandālas, outcasts and crows. He may give to a S'udra the residue [of the food]. The self-controlled [house-holder] shall eat what remains.

\* Three sacred tanks at the holy shrine of Pushkara.

A fresh meal, with all the materials [as for the first] shall be [made] if a guest comes after the Vaisvadeva has been offered; for such a guest he shall have a particular food made. It is known [in the Veda] that Vaisvânara fire enters the house [in the shape of a] Brâhmaña guest. Through him they get rain and food through rain. Therefore people know that the [the reception of a guest] is a ceremony averting evil.

Having fed him one shall honor him, shall accompany him to the outskirt or until he gets permission [to return]. One shall offer oblations unto the manes during the :dark fort-night after the fourth [day]. Having invited the Brâhmaṇas on the day previous [to the S'râddha] one shall feed the ascetics, virtuous house-holders who are Srotriyas, who are of advanced years, who do not follow forbidden occupations, pupils living in the house, and qualified pupils. One shall feed all except those who neglect their duties, those suffering from white leprosy, eunuchs, those who have black teeth, those who suffer from black leprosy, and those who have deformed nails.

Now they quote the following verses as an example: If one, conversant with the Mantrams, is afflicted with bodily [defects] which desecrate a row, Yama calls him irreproachable. And he too is a sanctifier of the row.

At a S'râddha, the remnants [of a meal] shall not be cleared away until the end of the day. They (*i.e.* the manes) for whom no watery libations have been offered) drink streams flowing from the sky.

They are nourished by the remnants till the sun is not set. The streams of milk become un-ending and movable.

Manu has said that both the remainder [in the vessels] and the fragments are the share of those members of the family who died before receiving the sacraments.

One shall give the residue, that has fallen on the ground, consisting of the wipings and water to the manes of those who died without offspring and of those who died young.

Food shall be dedicated unto the manes supported by both the hands. The wicked-minded Asuras always seek holes therein.

Therefore one shall not offer food in empty hands ; or he shall stand holding the dish [until] leavings of both kinds have been produced.

One shall feed two [Brâhmaṇas] at the offering to the deities, three at the offering to the manes or one on either occasion ; even a very rich man shall not be anxious to [feed] a very large number.

Good treatment, [consideration of] time and place, purity and [selection of] virtuous Brâhmaṇas [as guests] —a large company destroys these five ; therefore one shall not invite a large number.

Or one may feed even one Brâhmaṇa who has studied the whole Veda, who is endued with good conduct and who is free from all evil marks.

How can oblation to the deities be made if one feeds a single Brâhmaṇa at a S'râddha. Having collected in a vessel [a portion of] all sorts of food, placed it in a temple one shall then begin the performance of a S'râddha. He shall throw into the fire [a portion of that] food or shall give it to a Brahmachârin.

They shall, controlling the speech, eat the food so

long it continues warm ; the manes eat it so long the qualities of the food are not spoken of.

The qualities of the food must not be spoken of as long as the manes (*i.e.*, the Brâhmanas representing them) are not satiated. Afterwards when the Pitrîs are satisfied they may say, "Beautiful is the sacrificial food."

But one, who being invited at a S'râddha or a sacrifice rejects it (*i.e.*, meat) shall go to hell for as many years as the beast has hairs.

Three are sanctifying in a S'râddha, a daughter's son, the eighth Muhartta of the day and sesamum and three [others] purify more the food, *viz.*, purity, freedom from anger and from precipitation.

The eighth part of the day, when the Sun's progress becomes slow, that period is named *Kutapas*; what is [then] given to the manes endures for ever.

The departed manes of that man, who holds sexual intercourse with a woman after offering or having dined at a S'râddha, feed for a month on his semen.

One who studies after offering food at a S'râddha or partaking of funeral food, is born in this or that (*i.e.*, indifferent) family; he does not acquire sacred learning and becomes short-lived [in that birth].

The father, the grand father and the great grand-father adore a son born to them as the birds [become hopeful on seeing] a Pippala tree.

Even a poor man makes funeral offerings with honey, meat, vegetables, milk and porridge both in the rainy season and under the constellation of Maghâ.

The ancestors always welcome a descendant who lengthens the line, who finds pleasure in performing

funeral sacrifices and who is rich in idols and good Brāhmaṇas.

The manes rejoice at him as husbandmen at good rain. The manes possess a descendant in him who offers them food at Gayā.

One shall make offerings to the manes both on the full moon days of the month of Srāvana (July August) and Agraḥāyana (November and December) and on the Anvasthaka.\* There is no necessity of restriction about time if materials, [sacred] place and [good] Brāhmaṇas are near at hand. A Brāhmaṇa, who kindles the sacred fires, shall perform the full and new moon sacrifices, the [half-yearly] Agraḥāyana Ishthi, the Chaturmāsyā sacrifice, the sacrifices in which animals are killed and the Soma sacrifices. All this is enjoined in the Veda and is spoken highly of as a debt. A Brāhmaṇa is born loaded with three debts. He owes sacrifices to the deities, descendants to the departed manes and religious studentship to the Rishis. One becomes free from debt who celebrates sacrifices, who begets a son, and who leads the life of a religious student. One shall invest a Brāhmaṇa with the sacred thread in the eighth year after conception, a Kshatriya in the eleventh year after conception and a Vaishya in the twelfth year after conception. The staff of a Brāhmaṇa [student] may be [made] of Palāsa wood or Bel wood; that of a Kshatriya of the wood of Nyāgrodha, and that of a Vais'ya of Uduṃvara wood. The upper garment of a Brāhmaṇa [shall be] the skin of a black antelope; that of a Kshatriya the skin of a spotted deer; that of a Vais'ya a cow-skin or that of a he-goat. The wearing cloth of

\* The day following the Ashtaka or the eighth day i.e., the ninth day of the dark halves of Mārgasīras, Pausha, Māgha and Phālguna.

a Brāhmaṇa shall be white [and] spotless; that of a Kshatriya dyed with madder: that of a Vais'ya dyed with turmeric or made of [raw] silk. The undyed cotton cloth [is] for all [religious students]. A Brāhmaṇa shall beg alms placing [the word] *Bhavađ* (Lord) first; a Kshatriya placing [the word] *Bhavađ* in the middle and a Vais'ya placing [the word] *Bhāvīđ* at the end. The time for the initiation of a Brāhmaṇa does not expire until the completion of the sixteenth year, for that of a Kshatriya until the completion of the twenty second year and for that of a Vais'ya until the completion of the twenty-fourth. After that they become men whose Savitri has been neglected. One shall not initiate such men, teach them nor officiate as priests at their sacrifices; one shall not contract matrimonial alliances with them. A man, whose Savitri has been neglected, may perform the Uddalaka penance.

He shall live for two months on barley-gruel, for one month on honey collected by bees, for eight nights on clarified butter, for six nights on unsolicited food, for three nights on wafer and shall fast for a day and night. Or he may go to bathe at the terminating bath of a horse-sacrifice or he may offer a Vrātyastoma.

Now [are] the duties of a Snātaka. He shall not beg from any body except a king and a pupil. But stricken with hunger he may ask for some [small gift,] cultivated or uncultivated field, a cow, a goat or a sheep; or for gold, grain or food. But the injunction is that a Snātaka shall not be exhausted with hunger. He shall not be a stay-at-home. He shall not cross a rope to which a calf is tied. He shall not look at the sun when he rises or sets or sheds heat. One shall not

pass urine or excreta in water, nor spit into it. He shall pass urine or excreta after wrapping up his head, covering the ground with grass that is not used in a sacrifice, facing the north in the day time, the south at night, and the north in the twilight.

Now they quote the following verses as an example :

The Snātakas shall always put on a lower and an upper garment, [wear] two sacrificial threads [and shall carry] a staff and a pitcher filled with water.

[A vessel] is being spoken of [as] pure with water, or with a stick, or with fire. Therefore [a Snātaka] shall clean [his] vessel with water and with his [right] hand.

Manu, the lord of created beings, designates it as encircling it with fire. Having performed the obligatory rites one, perfectly acquainted with the rules of purification, shall sip water.

He shall eat food, facing the east. He shall silently swallow the entire mouthful with the four fingers and with the thumb. He shall not make a sound with his mouth. He may know his wife in the proper season or at any other time except on the Parva days. He shall drink sacred water.

Now they quote the following verses as an example

The ancestors of a man, who commits intercourse through the mouth of his wedded wife, feed, that month, on his semen, for all unnatural intercourse is against the sacred law.

It is known that Indra conferred upon women the sanctifying boon that even those [among them], who are to be mothers either to-day or to-morrow, may cohabit with their husbands. He (*i.e.*, a Snātaka) shall not ascend a lofty tree, shall not descend into a well,

shall not blow the fire with his mouth, and shall not pass between a fire and a Bráhmaṇa ; nor between two fires ; nor between two Bráhmaṇas ; or he may do so after having obtained permission. He shall not take meals with his wife, for it is said in the Vájasaneyaka, " His children shall be shorn of manly vigour." He shall not point out a rain-bow by its [true] name], " Indra's bow." He shall call it a jewelled bow. He shall avoid seats, dogs and sticks for cleansing teeth made of Palásá wood. He shall not eat [food placed] in his lap ; he shall not eat [food placed] in a chair. Let him carry a bamboo-staff and wear two golden ear-rings. He shall not wear any visible garland save a golden one. He shall avoid assemblies and crowds.

Now they quote the following verses as an example :

To deny the authority of the Védas, to doubt the injunctions of the Rishis and to consider one's own argument as directly authoritative destroys one's soul.

One shall not go to a sacrifice without being invited. If he goes, he must not go by the door covered with trees or facing the sun. He shall not ascend an unsafe boat. He shall not cross a river by swimming with his arms. Having risen up in the last part [of the night] and recited [the Véda] he shall not lie down again. In the Muhurta sacred to Prajápati, a Bráhmaṇa shall perform some sacred duties.

#### CHAPTER XI.

Now therefore the Upakarman [the rite preparatory to] Védic study [shall be done] on the full-moon day of the

month of S'rávana or Prausthapada. Having kindled the sacred fire he shall offer oblations to the deities and the sacred metres. Having made oblations to the sacred metres, having made the Bráhmaṇas utter words of well-being and after having fed them with curd he shall continue the Védic study for four months and a half, or six-months and a half, and then perform the dedicatory rite. Thereafter he shall study the Véda during the light fortnight and the Angas (supplementary subjects) of the Véda at pleasure. [The Véda] shall not be studied during the period of conjunction (twilight) in towns where a corpse [lies] or Chandálas [live] [He may study] at pleasure [in a place], which has been besmeared with cow-dung, and around which a line has been drawn. [He shall not, study] near a cremation-ground, lying down, or after he has eaten or taken a present at a funeral rite.

Now they quote a verse as an example from Manu:—

Whether be it fruit, water, sesamum, food, or any gift at a S'ráddha, one shall not, having just accepted it, recite the Véda; for it is said in the Smrīti that, the hand of a Bráhmaṇa is his mouth.

[One shall not recite the Veda] while running, while a foul smell comes, ascending a tree, in a boat or in a camp, after meals, while his hands are moist, while the sound of an arrow [is heard], on the fourteenth day of each fortnight, on the new moon-day, on the either day of a fortnight and on an Ashtaká [day], while he stretches his feet out, while he makes leap, leaning against [some thing], on a bed that had been used in a conjugal intercourse, in a dress that he had used during a sexual intercourse except it has been washed at the outskirt of a village, after vomiting.

while passing urine or excreta. One shall not recite the Rig-Véda or the Yajur-Véda while the sound [of the chanting] of the Sáman [is audible] nor when a thunder-bolt falls, nor when an earth-quake happens, nor during the solar and lunar eclipses, nor when a sound is heard in the sky or in the mountains, nor during an earth-quake or muttering of clouds, nor when showers of stones, blood and sand [fall from the sky], nor during twenty-four hours [after the event]. If meteors, lightnings and other luminous bodies appear [the study of the Véda shall be stopped] for twenty-four hours. If the teacher dies [one shall not study the Véda] for three nights; and if teacher's son, pupil or wife [dies], during a day and a night; likewise [on the death of] a priest or any relation made by a marriage. The feet of a preceptor must be embraced; one shall honour an officiating priest, a father-in-law, paternal and maternal uncles, younger than himself, by rising and saluting them. Similarly, [he shall honour] the wives of those persons whose feet must be embraced, and the teacher's [wives] and his parents. One shall say "I am such and such" to one who is acquainted [with the meaning of the salute.] But he shall not salute him, who does not know the meaning of a salute. The father, when out-casted, must be forsaken, but the mother is never forsakable unto a son.

Now they quote the following verses as an example:

An *A'cháryaya* is ten times more venerable than an *Upádkhyáya*; the father, a hundred times more than the *A'cháryaya*; and the mother, a thousand times more than the father.

A wife, sons, and pupils, who are contaminated by sinful deeds, must first be admonished [by being

pointed out] and then forsaken. He, who forsakes them in any other way, becomes [himself] an out-cast.

An officiating priest or a preceptor, who neglects to perform sacrifices, or to teach [the Vēda] shall be forsaken. The wife must not take that husband, who, though not really an outcast, appears like one. She shall never speak of him. A woman, by holding intercourse with a person other [than her husband], becomes an outcast. The husband may, therefore, take another wife, who has never been enjoyed by another man.

If the preceptor's preceptor is near he must be treated like the preceptor himself. The S'ruti says that, one must treat a teacher's son just as the teacher himself.

Scriptural works, raiments and food shall be accepted [as presents] by a Brāhmaṇa. Learning, wealth, age, relationship, and occupation must be respected. But each preceding one is more venerable [than the succeeding one]: If one meets aged men, infants, sick men, load-carriers, and persons riding on wheels, he must give way to each of the latter. If a king and a Snātaka meet, the king must make way for the Snātaka. All must make way for the greatest [man among them.] Grass, land, fire, water, truth and absence of envy—none of these is found wanting in the houses of good men.

#### CHAPTER 'XII.

I SHALL now describe what may be eaten and what may not be eaten. Food given by a hunter, a woman of immoral character, a mace-bearer, a thief, one under

the ban of an imprecation, a eunuch, or by an out-cast must not be eaten ; nor that given by a miser, by one who has performed the initiatory rite of a S'rauta sacrifice, by one fettered with a chain, by a sick person, by a seller of *Soma*-plants, by a carpenter or a washerman, by a seller of spirituous liquor or a spy, by a usurer, or a cobbler; [nor that given] by a S'udra, nor at an inferior sacrifice [performed by one who is] devoid of five sacrifices, [nor that] given by the paramour of a married woman, or a husband, who procures a paramour [to his wife], or by one (*i.e.*, a king) who does not slay a person deserving destruction, or by one who cries out whether bound or freed; food given by a multitude of men or by harlots should not be eaten.

Now they quote the following verses as an example :

The celestials do not partake of [the offerings] by a man, who keeps dogs, nor by him whose [only] wife is a S'udra woman, nor by him who is hen-pecked, nor by him in whose house [lives] the paramour [of his wife.]

One shall not accept from such [people even] fuel, water, fruits, fodder, *Kusâ* grass, parched grain, unsolicited drink, house, small fish, millet, perfumes, honey, and meat.

Now they quote the following verses as an example :

For the sake of a Guru (religious guide) when he wishes to save his wife [and family from starvation,] when he wishes to honour the deities or guests, one may accept [presents] from any body ; but he shall never satisfy himself (*i.e.*, convert to his own use) [with them].

Food, given by a hunter using the bow, shall not be rejected. It is said [in the *Véda*] that at a sacrifice extending over one thousand years Agastya went out to hunt. He had delicious cakes made with the meat

of beasts and fowls. They quote some verses made by Prajápati. Prajápati has ordained that, food, freely offered and brought, may be eaten although [the giver] may be a sinful person, provided it has not been asked as alms beforehand.

Particularly a thief's food must not be eaten by one who has faith,\* nor that given by a Brāhmaṇa, who sacrifices for many and initiates many.

The manes do not eat for fifteen years [the food] of that man who rejects food [offered voluntarily], nor does the fire carry his offerings.

But alms, albeit offered voluntarily, must not be accepted from a physician, from a hunter, from a surgeon, from one who uses a noose, from a eunuch or a faithless woman.

Residue of food left by other persons than the preceptor must not be eaten, nor the residue of one's own meal and food sullied by leavings; nor food sullied by contact with a dress, hair, or with insects. But if he likes he may use [such food], after taking out the hair and the insects, sprinkling it with water, and throwing ashes on it, and after it has been declared by words as fit [for taking].

Now they quote the following verses by Prajápati, as an example:—

The deities created for Brāhmaṇas three instruments of purification, namely, ignorance, sprinkling them with water and commanding [them] by word of mouth.

One shall not cast away the food, which, at a

\* There is another reading which Buhler has followed, "offered by a man who has faith, must certainly be eaten even though the giver be a thief." This seems to be a better reading, but we have followed the Bengali edition.

procession with images of deities; at a nuptial ceremony, or at a sacrifice, is touched by crows or dogs.

Having taken out thereof [the defiled portion of] food one shall purify the remainder, the liquids by straining them and the solid food by sprinkling it with water. Some [articles] become pure when they are looked at, if not defiled by touch.

Stale food, what is naturally bad, what has been placed once only in the dish, what has been cooked again, raw food and [that] insufficiently cooked [must not be eaten.] ; but one may take it, if one likes, after pouring over it milk, curd and clarified butter.

Now they quote the following verses by Prajāpati as an example :—

Oily substances, salt and curries, offered with the hand, do not benefit the giver, and he, who partakes of them, will eat sin.

For eating garlic, onions, mushrooms, turnips, S'leshmātaka, exudations from trees, red sap of trees flowing from incisions, food eaten by horses, dogs and crows, and leavings of a S'udra, a *Krichchhāti Krichchha* [penance must be performed]. Elsewhere [the penance is ordained] by others for taking meat, honey and particular kinds of fruits, and flesh of some wild animals. One shall not drink the milk of cow that is in heat, or of one whose calf has died, or that which a cow-buffalo or a she goat gives during the first ten days [after giving birth to young ones], or water collected at the bottom of a boat. One shall avoid wheat-cakes, fried grain, porridge, barley-meal, stale and other sorts of [bad] food prepared with milk and barley-flour.

Of five-toed animals, the porcupine, the hedge-hog, the hare, the tortoise and the iguana may be eaten; of

[domestic] animals those having one jaw only save camels; of aquatic animals the alligator and the crab [must not be eaten]; nor those which are mis-shaped like snakes; nor kine, Gavayas and Sharabhas, nor those that have not been [specially] mentioned. It is said in the Vájasaneyá [Samhitá] that, the meat of] milch cows and oxen is fit for sacrificial offerings. They make conflicting statements about the rhinoceros and the wild boar. Among birds those which seek food by scratching with their feet, the webb-footed one, the Kalavinka, the water-hen, the flamingo, the Brâhmaṇi duck, the Bhásá, the crow, the blue pigeon, the osprey, the Châtaka, the dove, the crane, the black partridge, the grey heron, the vulture, the falcon, the white egret, the ibis, the cormorant, the peewit, the flying-fox. Those flying about at night, the wood-pecker, the sparrow, the Renlâtka, the green pigeon, the wagtail, the village-cock, the parrot, the starling, the cuckoo, those living on flesh, and those moving about villages [must not be eaten].

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## CHAPTER XIII.

MAN, formed of blood and semen, proceeds from his mother and his father as his cause. Therefore the parents have power to give, to sell, and to abandon their [son]. But one shall not give, or receive [in adoption] an only son, for he must live to continue the line of his ancestors. A woman shall neither give nor receive a son save with the permission of her husband. He, who wishes to adopt a son, shall collect his kinsmen, announce his desire to the king, shall make

offerings in the middle of the house, reciting the Mahâ-vyâhriti, and take as a son, a not-remote kinsman, just the nearest among his relatives. But if a doubt arises about this remote kinsman, [the adopter] shall set him apart with a S'udra. It is said in the Veda that, through one he saves many. If after adoption, a son of one's own loins is born, [the adopted son] shall obtain a fourth part, if he is not engaged in rites, procuring prosperity.

He, who divulges the Veda [to unworthy persons, shall be excommunicated] by spreading red Kusa grass having tips with left foot and placing the water-vessel thereon. Allowing their hair to hang down, and with their sacred threads on the right side, his relatives shall touch him who empties [the pot]. Then turning their left hands towards [that spot] they may go and come at pleasure. They shall not afterwards admit the outcast to sacred rites. Those, who admit him to religious rites, become his equals. But outcasts, if they have performed the [necessary] penitential rite, [may be] re-admitted.

Now they quote the following verses as an example :

[Some] shall come by redemption by [entering] into fire. [People] shall play and laugh [with such a person] He shall walk behind those, who excommunicate him, like one weeping and sorrowing. Those, who kill their teachers, their mothers, or their fathers, may be readmitted either after being pardoned, or after expiating their sin. Having filled a golden or an earthen pot [with water] from a sacred lake or river, they pour [the water] over him, [reciting] "ye waters are, etc."

All [other rites relating to the] readmission of one, who has [thus] bathed, have been explained by [those laid down for] the birth of a son.

## CHAPTER XIV.

Now [are] the laws. Let the minister of the king transact business on the bench. When there is a dispute between two parties, if he sides with one of them, their guilt will be considered as [the king's] own. [A king] shall be equitable to all created beings. If he commits any crime, it shall be rectified by the regulations of [the first two] castes. The king [shall administer the property of] the infants, who are not of age for legal actions. [A minor] shall be [treated] as others when he comes of age.

There are three kinds of proofs, it is declared in the Smriti, which give title to a property, namely documents, witnesses, and possession; [by these] an owner may recover his former property.

[In all disputes] about roads, fields, different interpretations of gifts, and debts on mortgage, the legal procedure is of three feet (*i.e.* requires three kinds of evidence).\* In a dispute about a house or a field reliance [may be placed on the evidence] of neighbours. If the statements of the neighbours disagree, reliance [shall be placed on the statement of] the aged villagers or citizens, and of guilds and corporations

Now they quote the following verses as an example :

\* There is a difference of reading: Buhler has followed the Benares text and translated the passage thus: "From fields through which (there is a right of) road (a space sufficient for the road) must be set apart, likewise a space "for turning (a cart, and for) other things (of the same description there shall be) a passage three feet about" We have translated *Arthantareshu* as different interpretations *i.e.* of the terms of agreements. Buhler has translated it as near other things. The commentator Krishnapandit means "near pleasure-gardens and the like."

What is bought, a pledge, property given to a wife after marriage by her husband's family, and what is obtained from a sacrifice—know all this as burning fire. Whatever has been continuously enjoyed [by another person] for ten years [is lost to the owner.]

A king is not justified to make a gift of a pledge, a boundary, the property of minors, a deposit, a sealed deposit, women, the property of a king, and the property of a S'rotriya.

They are not lost by being enjoyed [by others]. The properties of house-holders [given up by them] go to the king. With ministers and citizens a king shall administer affairs. Whether is a king, who is surrounded by many servants, superior to one who has servants, [keen-eyed] like vultures? A king, who has servants like vultures, is not superior. A king shall not be like a vulture, nor shall he have servants like vultures. Through his servants originate crimes such as theft, robbery, murder etc,. Therefore let him question his servants beforehand.

Now about witnesses :

Persons, well-read in the S'ruti, beautiful, possessed of good character, and truthful, are to be witnesses. All men may [be witnesses of all men]. One shall make women witnesses about women; twice-born persons shall be fitting [witnesses for] twice-born men; S'udras for S'udras, and low castes for low castes.

Now they quote the following verses as an example :

A son shall not pay money owing [by his father] for a surety, a money promised for a worthless object, money due for losses at play, or for spirituous liquor, nor what remains unpaid [on account] of a fine or toll.

Speak out, O witness, every thing truly ; thy departed manes hang [in suspense depending on thy answer] ; with the utterance of thy words they will rise [into heaven], or fall [into hell].

Naked, with head, shaven, stricken with hunger and thirst, and blind shall go the man, who gives false evidence, with a potsherd to beg food at the door of his enemy.

One kills five by [giving] false [evidence] about a maiden ; one kills ten by [giving] false [evidence] about kine ; one kills a hundred by giving false evidence about a horse, and a thousand, by giving false evidence about a man.

People may speak untruth at the time of marriage, while holding sexual intercourse, when their lives are in danger, while their entire property is at stake, and for the sake of a Brâhmaṇa. These five falsehoods are not sinful.

If for the sake of a relative, or for money, men give partial evidence in a law-suit, they bring down [into hell] their own ancestors, although stationed in the celestial region.

#### CHAPTER XV.

THE father throws his debts on [the son] and acquires immortality, if he sees the face of a living son.

It is said in the S'rutि that, endless are the regions for those, who have sons ; there is no region for him, who has no son. There is a curse that men (*i.e.*, enemies) may have no male offspring. Through offspring Agni acquired immortality. In this there is the rule :

Through a son one conquers the world ; through a grandson one acquires immortality ; but through his son's grand-son he acquires the solar region.

There is a dispute [among the learned ; some say] 'the son belongs to the husband of the wife ; [and some say,] the son belongs to the begetter.'

They quote on both sides the following verses as an example :

If [one man's] bull were to procreate a hundred calves on another man's cows, they would belong to the owner of the cows ; useless is the spending of his power.

[Some say,] ' vigilantly watch the pro-creation of your offspring lest strangers might sow seed on your soil. The son belongs to the begetter. The adage is that, one of successful virile power has created this offspring.'

If amongst many begotten by one [father] one has a son, they all have offspring through that son, thus says the *Veda*.

Twelve kinds of sons only are recognised by the ancients.

The first is the son begotten [by the husband] himself on his own married wife. In his absence the second begotten on one's own wife or widow [by another man] on being authorized. The third is an appointed daughter.\* A brotherless maiden comes back to her

\* This is a curious fact but the practice is still prevalent in Kashmira. Buhler quotes an historical incident from *Rajatarangini* " Where it is stated Kalyandevi, princess of Ganda, and wife of king Gayapida, was called by her father Kalyanamalla." He says in the same note :— " When I collated the passage with the help of a Kashmirian I was told that a certain Brahmana, still living in Srinagar, has changed the name of his only child, a daughter called Amri, to the corresponding masculine form Amirgu in order to secure to himself through her the same spiritual benefits as if he had a son.

male ancestors ; returning she becomes their son. [There is a] verse .

" I shall confer on thee a brotherless damsel adorned with ornaments. The son to whom she may give birth shall be my son."

The fourth is the son of a re-married woman. She is called *Punarbhū* (re-married), who leaving the husband of her youth and having lived with others seeks the protection of his relatives.

And she [too] is called *Punarbhū*, who leaving an impotent, outcast, or mad husband, or after the demise of her husband, takes another lord. The fifth is the son of an unmarried maiden. [The learned say] that, the son whom an unmarried woman gives birth to through lust in her father's residence is the son of his maternal grand-father.

Now they quote the following verses as an example :

If an unmarried daughter gives birth to a son begotten by a man of equal caste, the maternal grand-father gets a son through him ; he shall offer *pinda* and steal (inherit) the property [of his grand-father.]

[A son] born secretly in the house is the sixth. [The learned] declare that these all (*i.e.*, six) are heirs and kinsmen and preservers from great danger. Now amongst those, who are not heirs, the first is he, who is received with a pregnant bride. [The son of a maiden,] who is married pregnant, [is called] a *Sahoda* (a son received with the bride). The second is the adopted son whom his father and mother give [in adoption.] The third is the son bought. That is explained by [the story of] Sunahs'epa. Harishchandra indeed was a king. He himself bought the son of Ajigarth by [giving him] young animals [and wealth.] The fourth is

the son himself arrived. This is explained by [the story of] Sunas'epa. Sunas'epa, forsooth, [when] tied to the sacrificial stake, lauded the celestials. Then the deities liberated him from the fetters. The sacrificial priests said, "He shall be our son." He did not comply with their request. [Then] they made him make [this] compact. "He shall be the son of him whom he chooses." Viswāmitra was the Hotri and he became his son. The fifth is an *Apaviddha* (cast off son.) [He is called so] who, renounced by his father and mother, is received [as a son]. The sixth is the son of a S'udra woman. These six are kinsmen but not heirs.

Now they quote the following verses as an example :

These (*i. e.* the last-mentioned six sons) shall inherit the property of him, who has no heir belonging to the first-mentioned [six classes]. Now about the partition [of paternal property] amongst brothers.

The eldest shall take two shares, and a tithe of the kine and horses. The goats, the sheep and the house belong to the youngest ; black iron, the utensils and the furniture, to the middle-most. The daughter shall divide the nuptial presents of their mother. If a Brāhmaṇa has sons by wives of the Brāhmaṇa, Kshatriya and Vais'ya castes, the son of the Brāhmaṇa wife shall receive three shares ; the son of the Kshatriya wife, two shares, and the other sons shall inherit equal shares. And if one of the brothers has earned something by his own [endeavour\*] he shall get two shares. But those

\* Krishna pandit thinks that, the Sutra forbids an appointment which is made with the intention to secure the estate, or a share of the estate of the natural father from whom the Kshatriya son inherits also. But it seems equally probable that it is intended to prevent a widow from agreeing to an appointment in order to obtain control over her husband's estate"—Bubler,

who have entered a different order, those, who are eunuchs, insane and out-cast, shall receive no share but [they] are entitled to maintenance.

The widow of an eunuch or mad man, deceased, shall sleep on the ground, for six months, practising religious virtues and abstaining from taking pungent food and salt. Having bathed after six months, she shall offer the Sraddha to her husband. Then her father, or her brother shall assemble his (*i. e.*, deceased person's) preceptors, who taught him or officiated at his sacrifices and his kinsmen, and shall appoint her [to raise offspring for her deceased husband]. One shall not appoint a woman, who is insane, not under control, and diseased, nor one who is very aged; sixteen years [is the age for appointing a woman] and she must be healthy.

[The male appointed] shall approach [the widow] in the *muhurta*, sacred to Prajāpati, like a husband, without dallying with her, and without abusing or ill-treating her. She shall get food, dress, baths and unguents from [the estate of] her former [husband]. The [learned] say that, sons begotten on a woman, not appointed, belong to the begetter. A woman shall not be appointed for the man, who had seen her with lustful eyes. Others say that if [a widow] is to be appointed [under these circumstances] she shall have to perform a penance. A maiden, who has attained puberty, shall wait for three years. After three years she may take a husband of the same caste.

Now they quote as an example,

If the suitable age of a maiden expires before she is given away by her father, she, who has been waiting [for a husband] destroys him, who gives her away, just

as the fee that is paid too late to the teacher [kills the pupil]

Fearing the appearance of the menses, the father shall marry his daughter while she still runs about naked. If she stays (in her father's house) after menstruating, sin visits the father.

As often as are the menstrual courses of a maiden, who is desirous of, and is solicited in marriage by, a qualified bridegroom of the same caste, so often her father and mother are guilty of [the crime of] killing an embryo : such is the sacred law.

If the betrothed of a maiden dies after she has been given away to him by words and water but before she was married with *Mantras*, she belongs to her father alone.

If a maiden has been carried away by force and not married with *Mantras*, she may be lawfully given away to another man. She is like a maiden.

If a damsel has merely been married, at the death of her husband, by *Mantras*, and if the marriage has not been consummated she may be married again.

A wife whose husband is in a foreign country, [and who has not given birth to a son], shall wait for five years without cherishing any desire. She shall live and behave like a widow. A wife of the Brahmana caste, who has issue, [shall wait] for five years ; and one who has no issue, four years ; the wife of a Kshatriya who has issue, five years ; and one who has no issue, three years ; a wife of the Vais'ya caste who has offspring, four years ; and one who has none, two years ; a wife of the S'udra caste who has offspring, three years ; and who has none, one year. Of those who are connected [with her husband] by libations of water, funeral

cake, birth and by *gotra* (family), each preceding person is more preferable. But if a member of her family survives, she shall certainly not go to a stranger. The *Sapindas*, or those who are of the status of a son to him, shall divide the heritage of him who has no heir of the first-mentioned six sorts. On failure of them the preceptor and the pupil shall inherit the property. On failure of these two the king inherits. But a king shall never take the property of a Brahmana, for it is a dreadful poison.

They do not call poison, poison ; the property of a Brahmana is called poison. Poison kills only one man but the property of a Brâhmaṇa kills (him, who takes it), together with his sons and grandsons.

He should make it over to pious men, who are well versed in the three *Vedas*.

#### CHATER XVI.

THEY say that, the offspring of a S'udra by a Brahmana woman is a Chandala. That of a Kshatriya by a Vais'ya woman is Anta-Vyavasâyin. That of a Vais'ya, by a Brahmana woman becomes a Râmaka.\* [That of a Vaisya] by a Kshatriya woman [is called] Pukkasa. That begotten on a Brâhmaṇa woman by a Kshatriya becomes a Suta. So [the learned] declare.

\* Krishna Pundit, the commentator, reads *Romaki* for Ramaka. This indicates, according to some, that the Hindus, of the period, to which the Vasistha Dharma Sashtra belongs, had become aware of the existence of the Roman empire. Buhler holds, and so do we, that there is no reason to make such an assumption "On the other hand," says Buhler, "Romaka is a correction which would easily suggest itself to a Pundit, who was unable to find a parallel passage in which the word Ramaka occurs."

Now they quote the following verse as an example :

One may know by their deeds those, who have been born secretly and are stigmatised for being begotten from unions in the inverse order of castes, because they are shorn of virtue and good conduct.

[Children] begotten by Brâhmaṇas, Kshatriyas and Vais'yas on women of the next lower, second lower and third lower castes become Nishâdas. [The son of a Brâhmaṇa] by a S'udra woman [is] a Parâsava. They say that the condition of a Pârasava is that of one, who, albeit living, is a corpse. The designation of a dead body is *S'ava*. Some say that a S'udra is a corpse; therefore, the Veda must not be recited near a S'udra.

Now they quote the following verses as an example from Yama-Gitâ. These Sudras, who are of sinful deeds, are manifestly a cremation ground. Therefore, the Veda shall never be recited near a S'udra.

One shall not give advice unto a S'udra, nor the residue of his food, nor [the residue of] the offerings [to the deities]; nor shall he explain the sacred law to him, nor shall he order him to perform a religious rite.

He, who explains the sacred law to him, he, who orders him to perform a religious rite, goes, together with that very man, into the dreadful hell [called] Asamvrita.

If ever a worm is produced in an wound [on his body] he shall purify himself by performing Prajâpatyam and give cow, gold and a raimant as sacrificial presents.

One, who has placed the sacred fire, shall never approach a S'udra woman; for she, belonging to the black race, is like a bitch, not for religious rites [but for pleasure].\*

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\* The Bengal text is faulty.

## CHAPTER XVII.

THE duty of a king is to protect all beings ; by fulfilling it he attains success. Not to protect [them] is a source of fear ; the learned have spoken of this rule. It is said [in the Veda] that a Brâhmaṇa priest upholds the kingdom, therefore, one shall make gifts to a priest in all the rites obligatory on a house-holder. His (king's) fear arises also from non-protection and want of capacity. Paying attention to all the laws of the countries, duties of castes and of families, a king shall make the four castes (Varna) follow their respective duties. He shall punish those, who deviate from the path of duty. He shall award [punishment] after due consideration of the place, time, the duties, learning etc., (of the delinquent) and the seat [of occurrence]. For the purpose of extending cultivation, one may cut down trees, that do not bear fruits or flowers, for it is not prohibited by the S'ruti. The measures and weights of objects necessary for domestic purposes must be protected [from being falsified]. He (*i.e.* king) shall not take property for his own use from [the inhabitants of] his kingdom. The measures and price [of property] only shall be subject to taxes. On an expedition against the enemy, companies, consisting of ten, shall be able to perform a double duty. There shall be places for distributing water. [The king] shall make one hundred men at the least, engage in battle. The wives [of soldiers killed] shall be provided for. Duties shall be levied on goods sold in the market. A ferry shall be taken away from a river in which there is no water. A S'rotriya is free from taxes, likewise, a servant of the king, one who has no protector, one who has become a religious mendicant, an infant, an

extremely aged man, a young man (who studies), and one, who makes gifts, are exempted; so are widows, who return to their former (family), maidens and those women whose children are dead. He, who swims with his arms across a river in order to avoid payment of toll], shall pay one hundred times [the amount due]. No tax shall be paid for rivers, dry grass, forests places of cremation and mountains. Those, who secure their livelihood from them, may pay [something]. But he shall take a monthly tax from artizans. On the death of a king, one shall give what is necessary for the occasion. It is hereby explained that his mother shall receive a maintenance. The king shall maintain the paternal and maternal uncles of the principal queen, as well as her other relatives. The wives of [the deceased] king shall receive food and raiment, or if they are reluctant, they may depart. [The king shall maintain] eunuchs and mad men, [since] their shares [go to him]

Now they quote the following verses of Manu as an example :

No duty is paid on a sum less than a Karshâpana ; [there is no tax] on livelihood gained by wit, nor on an infant, nor on an emissary, nor on what is gained by begging, nor on the residue of a property left after a robbery, nor on a S'rotriya, nor on a religious mendicant, nor on a religious sacrifice.

By failing to inflict punishment on a thief, on a cursed wight, on a wicked person, on one [caught] with weapons in his hands, on a thief caught with stolen property in his possession, on one covered with wounds and a cheat, a king shall fast for one night ; and the priest, for three nights. If an innocent man is punished [the

king shall perform] a *Krichchha* penance, and the priest [shall fast] for three nights.

Now they quote the following verses as an example:

The destroyer of a learned Brāhmaṇa throws his guilt on him, who takes his foot; an adulterous wife, on her husband; a disciple and a sacrificer, on an [ignorant] teacher [and officiating priest]; and a thief, on the king [who pardons him].

If having committed crimes, men are purified by the king, they go pure to the celestial region and [become] as holy as the virtuous.

The sin visits the king, who pardons an offender. If he does not cause him to be killed, he becomes guilty in accordance with the regal laws.

Immediate purification is laid down in respect of (the violation of) all royal duties. They are always pure, and Yama is the authority (for this statement.)

Now they quote a verse proclaimed by Yama.

In this, no sin attaches to kings, to those who are engaged in religious observances and to the ministers, for they are seated on the throne of Indra, and are always equal to Brāhma.

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### CHAPTER XVIII.

THERE is penance for a crime committed unwittingly; some [say] also for [a crime] committed intentionally. The spiritual teacher corrects the learned; the king corrects the evil-minded, but Yama, the son of Vivasvat, indeed punishes those, who commit sins secretly.

Of men one, who has slept at sun-rise, shall stand



during the day and recite Sávitri, and one, who has slept at sun-set, shall sit whole night [reciting the *Gáyatri*.]

One with deformed nails or black teeth shall perform a *Krihchha* penance, extending over twelve days, and then again enter the domestic mode of life. Having performed a *Krichchha* penance for twelve days, one, whose younger brother has first married, may again enter the domestic mode of life and take to himself even that [woman whom his younger brother married.] He, who has taken a wife before his elder brother, shall perform a *Krichchha* penance and an *Atikrichchha* penance, and then marry.

We now declare [the necessity of] daily performing a penance. Having performed a *Krichchha* penance for twelve [days and] nights, one, who has killed (*i.e.*, forgotten) Brahma (*i.e.*, *Véda*, after being again initiated with the sacred thread, shall receive the *Veda* from his teacher. The violator of a step-mother shall cut off his organ together with the testes, take them in his joined-hands and proceed towards the south; wherever he meets with an impediment there he shall stand till he dies; or having shaved his hair and smeared his body with clarified butter he shall embrace the heated iron image [of a woman.] It is said [in the *Veda*] he becomes liberated [from the sin] after death. The same [penance is laid down for him, who commits the offence] with the wife of a teacher, of a son, or of a pupil. By knowing a venerable woman, or a female friend or wife of a Guru, one shall perform a *Krichchha* penance for a year. The same penance [is laid down] for taking food of a *Chandâla*, or of an out-cast. Afterwards initiation, [must be performed once more] but the tonsure and the rest may be omitted.

Now they quote a verse from Manu as an example;

The tonsure, [the wearing of] a sacred girdle, [the holding of a] staff and the begging of alms—these religious rites may be omitted on second initiative rites of the twice-born. Such [is the penance in respect of those,] drinking spirituous liquor and associating with eunuchs. If any twice-born person, conversant with the meaning [of the sacred literature], drinks water lying in a liquor-vessel, he shall, after drinking the juice of lotus, Uduṃvara, Bel, and Palāsa leaves, for three nights, attain to purification. For habitually drinking spirituous liquor, a twice-born person shall drink one [liquor] of the color of fire. We shall describe Bhrūnahan (the destroyer of a learned Brāhmaṇa, or of an embryo.) He is called a Bhrūnahan, who slays a Brāhmaṇa, or destroys an embryo [the sex of] which is unknown. The embryos of which the sex is unknown become males; therefore, they should offer oblations unto the fire for the production of males. The destroyer of a learned Brāhmaṇa shall kindle a fire, and offer [the following eight oblations,]

The first, [by saying] 'I offer my hair to Death, I feed Death with my hair;' the second, [by saying] 'I offer my skin to Death, I feed Death with my skin;' the third, [by saying] 'I offer my blood to Death, I feed Death with my blood'; the fourth, [by saying] 'I offer my flesh to Death, I feed Death with my flesh;' the fifth, [by saying] 'I offer my sinews to Death, I feed Death with my sinews;' the sixth, [by saying] 'I offer my bones to Death, I feed Death with my bones;' the eighth, [by saying] 'I offer my marrow to Death, I feed Death with my marrow.' For the sake of the king, or for the sake of Brāhmaṇas, one shall cause oneself to be

slain in battle with one's face directed towards [the enemy.] It is declared in the Veda:—(A murderer), who is thrice undefeated, or is thrice defeated [in battle], becomes pure. A sin, which is twice proclaimed, becomes smaller.

Now they quote the following verses as an example.

By saying to an out-cast, "O thou, out-cast," or to a thief, "O thou thief," a person commits a sin as great as [that of the offender]. [If he] falsely [charges any body with such an offence], his sin will be twice as great.

Likewise, having killed a Kshatriya, he shall perform a penance extending over eight years; for killing a Vais'ya, six years; for killing a S'udra, three. For slaying a Brahmana woman, who is an A'treyi, or a Kshatriya or Vais'ya engaged in a sacrifice, [the same penance shall be performed.] We shall explain [the term] A'treyi. [The learned] say that, she, who has bathed after the menses, is an A'treyi; she too is called an A'treyi, who is descended from [the family of] Atri. By slaying a Kshatriya, by killing a Vais'ya, and by destroying a S'udra, [one shall perform penance] for a year. By robbing a Brâhmaṇa, one shall run with flying hair to the king, [declaring] "I am a thief, Sir, punish me." The king shall then give him a weapon made of Uduvara wood; with that weapon he shall kill himself. It is said in the Veda that, he becomes pure after death, or [the thief] shall shave off all his hair, smear his body with clarified butter, and cause himself to be burnt from the feet upwards in a fire of dry cow-dung. It is said in the Véda that, he becomes pure after death.

Now they quote the following verses as an example

Hear, now, the limbs of those, who having committed various crimes died a long time ago and were afterwards re-born, are [marked].

A thief will have deformed nails, a slayer of Brahmanas will suffer from white leprosy; a drinker of spirituous liquor will have black teeth, and a violator of his Guru's bed will suffer from bad skin.

Property obtained from the out-cast, after contracting alliances with them either by [teaching] the Veda, or by marriage, shall be relinquished. One shall not associate with such [men]. It is said in the Véda that, [he, who mixes with the out-cast], shall regain his purity by reciting the Samhita while proceeding in a northerly direction and fasting.

They quote the following verse as an example:

A sinner is freed from his sin by tormenting his body, by practising austerities, and by Vedic studies; he becomes also liberated by making gifts. This is said in the Véda.

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### CHAPTER XIX.

If a S'udra knows a Brahmana woman, [the king] shall cause the S'udra to be packed up in Virana grass and thrown into a fire. Having caused the head of the Brahmani to be shaved and her body to be smeared with clarified butter, he shall cause her to be placed naked on the back of a donkey and conducted along the high-road. It is said that, she becomes pure [thereby].

If a Vais'ya knows a Brahmana woman, [the king] shall cause the Vais'ya to be tied up with Lohita grass, and he shall throw him into a fire. Having caused the

head of the Bráhmaṇi to be shaved and her body to be smeared with clarified butter, he shall cause her to be placed naked on a yellowish donkey and conducted along the high road. It is said in the Veda that, she becomes pure [thereby].

If a Kshatriya knows a Brahmanā woman, [the king] shall cause the Kshatriya to be tied up with blades of Sarā grass and shall throw him into a fire. Having caused the head of the Brahmani to be shaved and her body to be smeared with clarified butter, he shall cause her to be placed naked on a white donkey and conducted along the high road. It is said in the Veda that, she becomes pure [thereby].

A Vais'ya, [who commits lachery] with a Kshatriya woman, [shall be treated] in the same manner; so shall a S'udra [who holds incest] with a Kshatriya or a Vais'ya woman.

If [a wife] has been mentally faithless to her husband, she shall live on barley or rice boiled with milk, for three days, and sleep on the bare ground. After [the expiration of] three days, [the husband] shall offer eight hundred *Homas*, [reciting] the Sāvitri [and the Siras] Mantra, while she is immersed in water. It is said in the Veda that, she becomes pure [thereby].

# शङ्कसंहिता ।

प्रथमोऽध्यायः ।

स्वयम्भुवे नमस्त्वा स्मृतिसंहारकारिणे ।  
 चातुर्व्वर्णसंहितार्थाय शङ्कः शास्त्रमथाकरोत् ॥ १  
 यजनं याजनं दानं तथैवाध्यापनक्रियाम् ।  
 प्रतियहस्ताध्ययनं विप्रः कर्माणि कारयेत् ॥ २  
 दानमध्ययनस्त्वे व यजनस्त्वे यथाविधि ।  
 चत्रियस्त्वा तु वैश्यस्त्वा कर्मेदं परिकौर्त्तिम् ॥ ३  
 चत्रियस्त्वा विशेषेण प्रजानां परिपालनम् ।  
 क्षणिगोरच्चवाणिज्यं वैश्यस्त्वा परीकौर्त्तिम् ॥ ४  
 शूद्रस्त्वा द्विजशुश्रूषा सर्वं शिल्पानि चात्यथ ।  
 चमा सत्यं दमः शौचं सर्वेषामविशेषतः ॥ ५  
 ब्राह्मणाः चत्रियाः वैश्यास्त्वयो वर्णा द्विजातयः ।  
 तेषां जन्म द्वितौयन्तु विज्ञेयं मौज्जिवभ्यनम् ॥ ६  
 आचार्यस्तु पिता प्रोक्तः साविकौ जननौ तथा ।  
 ब्रह्मचरविशास्त्वे व मौज्जिवभ्यनजन्मनि ॥ ७  
 विप्राः शूद्रसमास्त्वावद्विज्ञेयास्तु विचक्षणैः ।  
 यावद्देदे न जायन्ते द्विजा ज्ञेयास्तु तत्परम् ॥ ८  
 इति शङ्कोये धर्मग्राहे प्रथमोऽध्यायः ॥ १ ।

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## द्वितीयोऽध्यायः ।

गर्भस्य स्फुटताज्ञाने निषेकः परिकौर्त्तिः ।  
 ततस्तु सन्दनात् कार्यं सवनन्तु विचक्षणैः ॥ १  
 अशौचे तु व्यतिक्रान्ते नामकर्म विधीयते ।  
 नामधेयञ्च कर्तव्यं वर्णनाञ्च समाचरम् ॥ २  
 माङ्गल्यं ब्राह्मणस्योक्तं चक्रियस्य बलान्वितम् ।  
 वैश्यस्य धनसंयुक्तं शूद्रञ्च तु चुगुप्तिम् ॥ ३  
 शर्मान्तं ब्राह्मणस्योक्तं वर्मान्तं चक्रियस्य च ।  
 धनान्तञ्चैव वैश्यस्य दासान्तं वान्तजन्मनः ॥ ४  
 चतुर्थं मासि कर्तव्यमादित्यस्य प्रदर्शनम् ।  
 षष्ठेऽन्नप्राशनं मासि चुडा कार्या यथाकुलम् ॥ ५  
 गर्भाष्टमेऽव्दे कर्तव्यं ब्राह्मणस्योपनायनम् ।  
 गर्भादिकादशे राज्ञो गर्भात् द्वादशे विशः ॥ ६  
 षोडशाव्दस्तु विप्रस्य हाविंशः चक्रियस्य तु ।  
 विंशतिः सचतुष्का च वैश्यस्य परिकौर्त्तिः ॥ ७  
 नाभिभाषेत सावित्रौमत ऊर्द्धं निवर्त्तयेत् ॥ ८  
 विज्ञातव्यास्त्रयोऽप्येते यथाकालमसंस्कृताः ।  
 सावित्रौपतिता ब्रात्याः सर्वधर्मबहिस्त्रृताः ॥ ९  
 मौञ्चोवन्धो द्विजानान्तु क्रमान्मौञ्चो प्रकौर्त्तिः ।  
 मागं वैयाप्रवास्तानि चर्माणि ब्रह्मचारिणाम् ॥ १०  
 पर्णपिप्पलविल्वानां क्रमाइण्डाः प्रकौर्त्तिः ।  
 कर्णकेशललाटेस्तु तुल्याः प्रोक्ताः क्रमेण तु ॥ ११

अवक्राः सत्ववः सर्वे नार्मिदग्धास्त्वयैव च ।  
यज्ञोपवीतं कार्यासन्नीमाणीनां यथाक्रमम् ॥ १२  
आदिमध्यावसानेषु भवच्छ्रद्धोपलक्षितम् ।  
भैक्षस्य चरणं प्रोक्तं वर्णनामनुपृष्ठं गः ॥ १३

इति शङ्खोद्ये धर्मशास्त्रे हितोयोऽध्यायः ॥ २ ॥

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### तृतीयोऽध्यायः ।

उपनीय गुरुः शिष्यं वेदप्रस्तौ प्रयच्छति ।  
भृतकाध्यापको यस्तु उपाध्यायः म उच्यते ॥ १  
प्रयतः कल्पसुत्याय स्नाता इतहुताशनः ।  
कुर्वीत प्रयतो सुत्वा गुरुणामभिवादनम् ॥ २  
अनुज्ञातस्य गुरुणा ततोऽध्ययनमाचरेत् ।  
कृत्वा ब्रह्माज्ञलिं पश्यन् गुरोर्वदनमानतः ॥ ३  
ब्रह्मावसाने प्रारम्भे प्रणवच्च प्रकोन्तयेत् ।  
अनध्यायेष्वध्ययनं वर्जयेच्च प्रयत्नतः ॥ ४  
चतुर्दशीं पञ्चदशीमष्टमीं राहुसूतकम् ।  
उत्त्वापातं महीकम्यमशौचं ग्रामविष्ववम् ॥ ५  
इन्द्रप्रयागं सुरतं घनसङ्गतनिस्त्रनम् ।  
वाद्यकोलाहलं सुहमनध्यायं विवर्जयेत् ॥ ६  
नाधौयौताभिमुक्तोऽपि प्रयद्वान् च वेगतः ।  
देवायतनवत्पौकशमशानशिवसन्निधौ ॥ ७  
भैक्षवर्णान्तथा कुर्याद्ब्राह्मणेषु यथाविधि ।  
गुरुणा चाभ्यनुज्ञातः प्राश्नोय त् पाडमुखं शुचिः ॥ ८

हितं प्रियं गुरोः कुर्यादहङ्कारविवर्जितः ॥ ८  
 उपास्य पश्चिमां सन्ध्यां पूजयित्वा हुताशनम् ।  
 अभिवाद्य गुरुं पश्चाद् गुरोब्बचनकाङ्क्षिवेत् ॥ १०  
 गुरोः पूर्वं समुत्तिष्ठेच्छयीत चरमं तथा ॥ ११  
 मधुमांसाञ्जनं आङ्गौतं नृत्यञ्च वर्जयेत् ।  
 हिंसापवादवादांश्च स्तौलौलाञ्च विशेषतः ॥ १२  
 मिखलामजिनं दण्डं धारयेच्च प्रयत्नतः ।  
 अधःश्रायो भवेत्रित्यं ब्रह्मचारौ समाहितः ॥ १३  
 एवं क्लत्यन्तु कुर्वीत वेदस्त्रौकरणं बुधः ।  
 गुरवे च धनं दस्त्रा स्त्रायाञ्च तदनन्तरम् ॥ १४  
 इति शङ्खोद्ये धर्मशास्त्रे तृतोयोऽध्याय ॥ ३ ॥

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### चतुर्थोऽध्यायः ।

विन्देत विधिवद्वार्यामसमानार्थगोवजाम् ।  
 माण्डतः पञ्चमौञ्चापि पिण्डतस्त्वथसप्तमोम् ॥ १  
 ब्राह्मा दैवस्तथैवार्थः पाजापत्यस्तथासुरः ।  
 गाम्बर्वी रात्र्चसञ्चैव पैशाचश्चाष्टमोऽधमः ॥ २  
 एते धर्मशास्त्रे चत्वारः पूर्वं विप्रे प्रकौर्त्तिताः ।  
 गाम्बर्वी रात्र्चसञ्चैव चात्मयस्य प्रशस्यते ॥ ३  
 अप्रार्थितः प्रयत्ने न ब्राह्मास्त परिकौर्त्तितः ।  
 यज्ञेषु ऋत्विजे दैवमादायाषस्तु गोद्यम् ॥ ४  
 प्रार्थितापप्रदानेन प्राजपत्यः प्रकौर्त्तितः ।  
 आसुरो द्रविणादानाङ्गाम्बर्वः समयान्त्रियः ॥ ५

राचसो युद्धरणात् पैगाचः कन्यकाच्छलात् ।  
 तिस्तम्भु भार्या विप्रस्य हं भार्य चत्रियस्य तु ॥  
 एकैव भार्या वैश्वस्य तथा शूद्रस्य कोर्त्तता ।  
 ब्राह्मणो चत्रिया वैश्या ब्राह्मणस्य प्रकोर्त्तताः ॥ ७  
 चत्रिया चैव वैश्वा य चत्रियस्य विधौयते ।  
 वैश्यैव भार्या वैश्यस्य शूद्रा शूद्रस्य कोर्त्तता ॥ ८  
 आपद्यपि न कर्त्तव्या शूद्रा भार्या हिजन्मना ।  
 अस्यां तस्य प्रसूतस्य निस्तुतिनं विधौयते ॥ ९  
 तपस्कौ यज्ञशौलभ्य सर्वधर्माभृतां वरः ।  
 भ्रुवं शूद्रत्वराप्नाति शूद्राद्वे व्रयोदशे ॥ १०  
 नौयते तु सर्पिण्डौकरणं कार्यं कुलजस्य तथा भ्रुवम् ।  
 सर्वे शूद्रत्वमायान्ति यदि स्वर्गजितास्तु ते ॥ ११  
 सर्पिण्डौकरणं कार्यं कुलजस्य तथा भ्रुवम् ।  
 आद्वे हादशकं कृत्वा आद्वे प्राप्ते व्रयोदशे ॥ १२  
 सर्पिण्डौकरणं नाईं न च शूद्रस्तथाहृति ।  
 तस्मात् सर्वप्रयत्नेन शूद्रमार्यां विवर्जयेत् ॥ १३  
 पाणिग्राह्णाः सर्वर्णसु गृह्णौयात् चत्रिया शरम् ।  
 वैश्या प्रतोदमादद्याद्वैदल्ये तु हिजन्मनः ॥ १४  
 सा भार्या या वहेदग्निं सा भार्या या पतिव्रता ।  
 सा भार्या या पतिप्राणा सा भार्या या प्राजावती ॥ १५  
 लालनौया मदा भार्या ताड़नौया तथैव च ।  
 लालिता ताडिता चैव स्त्रो श्रीभर्वति नान्यथा ॥ १६  
 इति गङ्गोये धर्मशास्त्रे चतुर्थाऽध्यायः ॥ ४ ॥

## पञ्चमोऽध्यायः ।

पञ्चमना गृहस्थ चुञ्जी पेषणुपस्करः ।  
 कण्ठनौ चोदकुभ्य तस्य पापस्य शान्तये ॥ १  
 पञ्चयज्ञविधानच्च गृही नित्यं न हापयेत् ।  
 पञ्चयज्ञविधानेन तत्पायं तस्य नश्वति ॥ २  
 देवयज्ञो भूतयज्ञः पित्रयज्ञस्तथैव च ।  
 ब्रह्मयज्ञो नृयज्ञस्य पञ्चयज्ञाः प्रकौर्त्तिताः ॥ ३  
 होमो दैवो बन्तिभैर्तः पित्राः पिण्डक्रिया स्मृतः ।  
 स्वाध्यायो ब्रह्मयज्ञस्य नृयज्ञोऽतिथिपूजनम् ॥ ४  
 वानप्रस्थो ब्रह्मचारी यतिस्वैव तथा द्विजः ।  
 गृहस्थस्य प्रसादेन जौवन्तेते यथा व्रिधि ॥ ५  
 गृहस्थ एव यजते गृहस्थस्तप्यते तपः ।  
 दाता चैव गृहस्थः स्वात् तस्माच्छ्रेष्ठो गृहाश्रमौ ॥ ६  
 यथा भर्ता प्रमुः स्त्रौणां वर्षाणां ब्राह्मणो यथा ।  
 अतिथिस्तदेवास्य गृहस्थस्य प्रभुः स्मृतः ॥ ७  
 न व्रतैर्नैपवासेन धर्मेण विविधेन च ।  
 नारी सर्गमवाप्नोति प्राप्नोति पतिपूजनात् ॥ ८  
 न स्त्रानेन न ढोमेन नैवाग्निपरितप्यात् ।  
 ब्रह्मचारी दिवं याति स याति गुरुपूजनात् ॥ ९  
 नाग्निशुश्रूषया चान्त्या स्त्रानेन विविधेन च ।  
 वानप्रस्थो दिवं याति यथा भोजनवर्जनात् ॥ १०  
 न मैत्रैर्न च मौनेन शून्यागाराशयेन च ।  
 योगो सिद्धिमवाप्नोति यथा मैथुनवर्जनात् ॥ ११

न यज्ञैर्दक्षिणाभिश्च वक्षिशुश्रूषया न च ।  
 गृहो स्वर्गमवाप्नीति यथा चातिथिपृजनात् ॥ १२  
 तस्मात् सर्वप्रयत्नेन गृहस्याऽतिर्थमागतम् ।  
 आहारशयनार्थेन विधिवत् परिपृजयेत् ॥ १३  
 सायं प्रातश्च जुहुयादग्निहोत्रं यथाविधिः ।  
 दश्यंश्च पौर्णमासश्च जुहुयाच्च तथाविधिः ॥ १४  
 यज्ञेव्वा पशुवन्ध्यैश्च चातुर्मास्यैस्तद्यैव च ।  
 वैवाधिकारिकादेन पिवेत् सोममतन्द्रितः ॥ १५  
 इष्टिं वैश्वानरीं कुर्यात्तथा चात्यधनो हिजः ।  
 न भिक्षेत धनं शूद्रात् सर्वे दद्यादभीस्तिम् ॥ १६  
 वृत्तिस्तु न त्वजेह्वादानुत्विजं पूर्वमेव तु ।  
 कुर्मणा जन्मना शुद्धं विद्यात् पावं बलौततम् ॥ १७  
 एतेरेव गुणेयुक्तं धर्माज्ञितधनं तथा ।  
 याजयेत् सदा विप्रा ग्राह्यस्तस्मात् प्रतियहः ॥ १८  
 इति शङ्कोद्देवधर्मशास्त्रे पञ्चमोऽध्यायः ॥ ५ ॥

### षष्ठोऽध्यायः ।

गृहस्यस्तु यदा पश्वेदलौपचित्तमावनः ।  
 अपत्यस्यैव चापत्यं तदारख्यं समाच्येत् ॥ १  
 पुत्रे षु दारान् निक्षिय तथा वानुगतो वने ।  
 अर्घ्नोनुपचरत्रिव्यं वन्यमाहारमाहरेत् ॥ २  
 यदाहारो भवेत् तेन पृजयेत् पितृदेवताः ।  
 तेनैव पृजयेनित्यमतिर्थं समुपागतम् ॥ ३

ग्रामादाह्वल्य चाश्रीयादश्टौ ग्रामान् समाहितः ।  
 स्वाध्यायच्च सदा कुर्याज्जटाश्च विभृयात्तथा ॥ ४  
 तपसा शोषयेन्नित्वं स्वकञ्चैव कलेवरम् ।  
 आद्र्वासास्तु हैमन्ते गौष्ठे पञ्चतपास्तथा ॥ ५  
 प्राहृथाकाशग्रायौ स्यान्नकाशौ च मदा भवेत् ।  
 चतुर्थकालिको वा स्यात् स्याच्च षष्ठक एव च ॥ ६  
 क्रक्षैर्वापि नयेत् कालं ब्रह्माचर्यच्च पालयेत् ।  
 एवं नौत्वा वने कालं द्विजो ब्रह्माशमी भवेत् ॥ ७  
 इति शङ्कौये धर्मग्रास्ते षष्ठोऽध्यायः ॥ ६ ॥

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### सप्तमोऽध्यायः ।

क्षत्वेष्टिं विधिवत् पञ्चात् मर्ब्बेदमदक्षिणम् ।  
 आत्मन्यग्नीन् समारोप्य द्विजो ब्राह्माशमी भवेत् ॥ १  
 विधुम् न्यस्तमुष्टुपे व्यङ्गारे भुक्तवर्जने ।  
 अतीते पाटसम्पाते नित्यं भिक्षां यतिश्वरेत् ॥ २  
 न व्यथेत तथा लाभे यथा लक्षेन वर्तयेत् ।  
 न पाचयेत्तथैवाक्तं नाश्रीयात् कस्यचिद्गृह्णते ॥ ३  
 सन्मयालावुपाचाणि यतौनान्तु विनिर्दिशेत् ।  
 तेषां मश्याज्जनाच्छुद्विरङ्गिष्वैव प्रकौर्त्तिता ॥ ४  
 कौपीनाच्छादनं वासो विभृयाटमखश्वरन् ।  
 शून्यागारनिकेतः स्यादयत्र सायंगृहो मुनिः ॥ ५  
 दृष्टिपृतं न्यसेत् पादं वस्त्रपूतं जलं पिवेत् । ।  
 सत्त्वपूतं वदेहाकं मनःपूतं समाचरेत् ॥ ६

चन्द्रनैर्लिप्यतेऽङ्गं वा भञ्जचूर्णं विगर्हितैः ।  
 कल्याणमप्यकल्याणं तयोरेव न संभवेत् ॥ ७  
 सर्वभूतहितो मैवः समलोष्टाशसकाञ्चनः ।  
 ध्यानयोगरतो नित्यं भिन्नुर्थायात् परां गतिम् ॥ ८  
 जन्मना यस्तु निर्विसो मन्यते च तथैव च ।  
 आधिभिर्व्याधिभिर्षैव तं देवो ब्राह्मणं विदुः ॥ ९  
 अशुचित्वं शरीरस्य प्रियस्य च विपर्ययः ।  
 गर्भावासे च वसतिस्तम्भान्मुच्येत नान्यथा ॥ १०  
 जगदेतन्निराक्रन्दं न तु सारमनर्थकम् ।  
 भोक्तव्यमिति निर्विसो मुच्यते नात्र संग्रयः ॥ ११  
 प्राणायामैर्हेषान् धारणाभिश्च किल्विषान् ।  
 प्रत्याहारैरसत्सङ्घान ध्यानिनानीश्वरान् गुणान् ॥ १२  
 सव्याहृतिं सप्रणवां गायत्रीं शिरसा सह ।  
 त्रिः पठेदायतप्राणः प्राणायामः स उच्यते ॥ १३  
 मनसः संयमस्तज चैर्हरणेति निगद्यते ।  
 संहारश्चेन्द्रियाणां प्रत्याहारः प्रकोर्त्तिः ॥ १४  
 हृदयस्यस्य योगिन देयदेवस्य दर्शनम् ।  
 ध्यानं प्रोक्तं प्रवक्ष्यामि सर्वस्मादद्योगतः शुभम् ॥ १५  
 हृष्टिस्था देवताः सर्वा हृष्टि प्राणाः प्रतिष्ठिताः ।  
 हृष्टि च्योतीषि भूयश्च हृष्टि सर्वं प्रतिष्ठितम् ॥ १६  
 स्वदेहमरणिं कृत्वा प्रणवच्छीत्तरारणिम् ।  
 ध्याननिर्मीथनाभ्यान्तु विषणं पश्येद्गृदि स्थितम् ॥ १७  
 हृद्यर्कशब्दमाः सूख्यः सोमो मध्ये हुताशनः ।  
 तंजोमध्ये स्थितं तत्त्वं तत्त्वमध्ये स्थितोऽच्युतः ॥ १८

अणोरणोयान् महतो महीया-

नामास्य जन्तोनिंहितो गुह्यायाम् ।

तेजोमयं पञ्चति वौतशोको

धातुः प्रापादान्महिभानमामनः ॥ १८

वासुदेवस्तमोऽन्धानां प्रत्यचो नैव जायते ।

अज्ञानपटसंबोतैरिन्द्रियैर्बिर्बिर्येष भिः ॥ २०

एष वै पुरुषो विशुद्ध्यक्ताव्यक्तः सनातनः ।

एष धाता विधाता च पुराणो निष्कलः शिवः ॥ २१

विदेहसेतं पुरुषं महान्त-

मादित्यवर्णं तमसः परस्तात् ।

मन्त्रैर्बिर्दित्वा न विभेति मृत्यो-

र्नान्यः पन्था विद्यतेऽयनाय ॥ २२

घृथिव्यापस्तथा तेजोवायुराकाशमेव च ।

पञ्चमानि विजानौयन्नहाभूतानि पर्णण्डतः ॥ २३

चक्षुशोके स्पर्शनञ्च रसना ग्राणमेव च ।

वृद्धोन्द्रियाणि जानौयात् पञ्चमानि शरौरके ॥ २४

शब्दा रूपं तथा स्पर्शो रसो गम्भस्तथैव च ।

इन्द्रियस्यान् विजानौयात् पञ्चैव विषयान् दुधः ॥ २५

हस्तौ पादावुपस्थञ्च जिह्वा पायुस्तथैव च ।

कर्मन्द्रियाणि पञ्चव नित्यं सति शरौरके ॥ २६

मनो वृद्धिस्तथैवात्मा व्यक्ताव्यक्तं तथैव च ।

इन्द्रियेभ्यः पराणोह चत्वारि प्रवराणि च ॥ २७

तथाव्यानं तद्गतीतं पुरुषं पञ्चविंशकम् ।

तन्तु ज्ञात्वा विमुच्यन्ते ये जनाः साधुवृत्तयः ॥ २८

इदन्तु परमं शुद्धमेतदच्चरमुत्तमम् ।  
 अशब्दमरसस्यर्थमरुपं गम्भवर्जितम् ।  
 निर्दुःखमसुखं शुद्धं तद्विषयोः परमं पटम् ॥ २८  
 विज्ञानसारथिर्यस्तु मनः प्रग्रहवभ्यनः ।  
 सोऽध्यनः पारमाप्नोति तद्विषयोः परमं पटम् ॥ २९  
 बालाग्रशतशो भागः कल्पितस्तु सहस्रधा ।  
 तस्यापि शतशो भागः क्लोवः सूक्ष्म उदाहृतः ॥ ३०  
 महतः परमव्यक्तमव्यक्तात् पुरुषः परः ।  
 पुरुषाक्षं परं किञ्चित् सा काढा सा परा गतिः ॥ ३१  
 एषु सर्वेषु भूतेषु तिष्ठत्यदिरलः सदा ।  
 इश्यते त्वय्यरया दुष्टासूक्ष्मया सूक्ष्मदशिंभिः ॥ ३२  
 इति शङ्कर्महिते धर्मशास्त्रे सप्तमोऽध्याय ॥ ७ ॥

### अष्टमोऽध्यायः ।

क्रियाद्वानं प्रवच्छामि यथावहिधिपूर्वकम् ।  
 सृङ्खिरङ्खिश कर्त्तव्यं शौचमादौ यथार्बाध ॥ १  
 जले निमज्ज उमज्ज उपसूक्ष्म यथाविधि ।  
 तौर्यमावाहनं कुर्यात् तत् प्रवच्छास्यशेषतः ॥ २  
 प्रपद्य वरुणं देवमन्तसां पतिमर्धितम् ।  
 याचेत देहि मे तौर्यं सर्वपापापनुत्तये ॥ ३  
 तौर्यमावाहयिष्यामि सर्वाघविनिसूटनम् ।  
 साक्षिधर्मस्त्रिंस्तोये च क्रियतां मदनुग्रहात् ॥ ४

रुद्रात् प्रपद्य वरठान् सव्वर्णिनस्तु सदस्तथा ।  
 सव्वर्णिनस्तु मठस्त्रैव प्रपद्ये प्रयतः स्थितः ॥ ५  
 देवमशुसद बङ्ग प्रपदाघनिसूदनम् ।  
 आपः पुण्याः पवित्राश्च प्रपद्ये शरणं तथा ॥ ६  
 रुद्रशार्मिष्व मर्याद्व वरुणस्त्वाप एव च ।  
 शमयन्त्वाशु मे पापं मात्रं रक्षन्तु सर्वशः ॥ ७  
 हिरण्यवर्णेति तिष्ठमिज्जगतोति चतस्त्रभिः ।  
 शक्तीटेवीति च तथा शक्त आपस्त्रयैव च ॥ ८  
 इदमापः प्रबहृतं द्यूतश्च लमुदीरयेत् ।  
 एवं सन्माज्जेनं क्षत्रा च्छन्द आर्षज्ञ देवताः ॥ ९  
 अघमर्षणसूक्तश्च प्रपठेत् प्रयतः सदा ॥ १०  
 ऋषोऽनुष्टुप् च तस्यैव ऋषिश्चैवाघमर्षणः ।  
 देवता भावहृतश्च एपक्षये प्रकौत्तिः ॥ ११  
 ततोऽस्मिन् निमग्नः स्याच्चिः पठेदघमर्षणम् ।  
 प्रपद्यान्मूर्द्धनि तथा महाव्याहृतिभिर्जलम् ॥ १२  
 यश्वाश्वमेधः क्रतुराद् सव्वपापापनोदनः ।  
 तथाघमर्षणं सूक्तं सर्वपापप्रणाशनम् ॥ १३  
 अनेन विधिना स्नात्वा स्नातवान् धौत वाससा ।  
 परिवर्जितवासास्तु तोर्धनामानि सञ्चपेत् ॥ १४  
 उदकस्याप्रदानात् स्नानशाटीं न पौडयेत् ।  
 अनेन विधिना स्नातस्त्रार्थस्य फलमश्चुते ॥ १५  
 इति शङ्खोर्य धर्मशास्त्रं अष्टमोऽध्यायः ॥ ८ ॥

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नवमोऽध्यायः ।

अतः परं प्रवच्यामि शुभामाचमनक्रियाम् ।  
 कायं कनिष्ठिकामूले तौर्यसुक्तं करस्व तु ॥ १  
 अङ्गुष्ठमूले च तथा प्राजापत्यं प्रकीर्तिम् ।  
 अङ्गत्यग्रे सृतं देवं पिवं तज्जनिमूलकम् ॥ २  
 प्राजापत्येन तौर्येन विः प्राश्वीयाज्जलं दिजः ।  
 द्विः प्रमृत्य मुखं पश्चादद्विः खं ममुपसृशेत् ॥ ३  
 छहाभिः पूयते विग्रः कण्ठगाभिष्व भूमिपः ।  
 तालुगाभिस्तथा वैश्यः शूद्रः सृष्टाभिरन्ततः ॥ ४  
 अन्तर्जानुः शूची देहै प्राञ्च खः सुसमाहितः ।  
 उदङ्घुखोऽपि प्रयतो दिशश्वानबलोकयन् ॥ ५  
 अद्विः समुदृताभिस्तु हीनाभिः फिनवुद्दुदैः ।  
 वङ्गिना चाप्यदग्धाभिरङ्गुलीभिरूपसृशेत् ॥ ६  
 तज्जन्यङ्गुष्ठयोगेन सृशेत्रहयं ततः ।  
 अङ्गुष्ठानाभिकाभ्यान्तु श्रवणौ ममुपसृशेत् ॥ ७  
 कनिष्ठाङ्गुष्ठयोगेन सृशेत् स्कन्धहयं ततः ।  
 सर्वासामेव योगेन नाभिष्व छटयं ततः ॥ ८  
 संख्येत् तु तथा मूर्द्वा यथा चाचमने विधिः ॥ ९  
 विः प्राश्वीयाद् यदभस्तु पौत्रास्तेनास्त्र देवताः ।  
 ब्रह्मा विष्णुश्च रुद्रश्च भवत्तौत्यनुशश्वमः ॥ १०  
 गङ्गा च बसुना चैव प्रायिते परिमाज्जनात् ।  
 नास्यदख्नी पौर्येत् सृष्टे नासापुठदये ॥ ११

स्थृते लोचनद्युम्ने च प्रीयेते शशिभास्करौ ।  
 कर्णेष्युग्मे वथा अृष्टे प्रोर्यते अनिलानलौ ॥ १२  
 ऋन्ययोः स्यर्शतादस्य प्रीयन्ते सर्वदेवताः ।  
 मुर्द्धस्तु स्यर्शनादस्य प्रीतस्तु पुरुषो भवेत् ॥ १३  
 विना यज्ञापवीतेन तथाः मुक्तशिखोऽपि वा ।  
 अप्रचालित पादस्तु आचान्तोऽप्यशुचिर्भवेत् ॥ १४  
 बहिर्जानुरूपस्यृश्य एकहस्तार्थितेर्जलैः ।  
 ममताभिस्तथाद्विष्य नैव शुद्धिमवाप्न्यात् ॥ १५  
 आचम्य च पुरा प्रोक्तं तौर्थस्यार्जीनं ततः ।  
 उपस्यृश्य ततः पश्चान्नन्वेणानेन धर्मतः ॥ १६  
 अन्तश्चरमि भूतेषु गुह्यायां विश्वतोमुखः ।  
 त्वं यज्ञस्वर्वं वषट्कार आपोच्योतौरसोऽमृतम् ॥ १७  
 आचम्य च ततः पश्चादादित्याभिसुखो जलम् ।  
 उदुत्यं जातवेदसं मन्त्रेण प्रक्षिपेत् ततः ॥ १८  
 एष एव विधिः प्रोक्तः सम्यायाच्च द्विजातिषु ।  
 पूर्वां सम्यां जपंस्तिष्ठेदासौनः पश्चिमां तथा ॥ १९  
 ततो जपेत् पवित्राणि पवित्रान् वाय शक्तिः ।  
 ऋषयो दौर्बसम्यत्वाहोर्धमायुरवाप्नयुः ॥ २०  
 इति शङ्खोद्ये धर्मशास्त्रे नवमोऽध्यायः ॥ ८ ॥

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## दशमोऽध्यायः ।

सर्ववेदपवित्राणि सम्बवत्याम्यतः परम् ।  
 येषां नपैष्य होमैष्य पूयन्त मानवाः सदा ॥ १

अष्टमर्षणं देवतं शुहवत्यस्तु यत् सदा ।

कुशाखड़ाः पावर्णन्यय मर्वमार्ववर्ण एव च ॥ २

अभोष्टरुपटा चैव स्तामानि वाह्रातिस्तया ।

भारुखानि च सामानि गायवरा वै हृतं तथा ॥ ३

पुष्टव्रतच्च भारच्च तथा सामव्रतानि च ।

अविज्ञं वाह्रस्तत्यच्च वाक्सूक्तमनृतं तथा ॥ ४

शतरुद्रोमथव्यंशरास्तसुपर्णां महाब्रतम् ।

गासूक्तमश्वसूतच्च इन्द्रसूक्तच्च सामनो ॥ ५

ब्रीनि पुष्टाङ्गदेहानि रथम्तरज्ञानिव्रतं वामदेव्यच्च ।

एतानि गौतानि पुनन्ति जन्मन्

जातिस्मरत्वं लभते यदीच्छेत् ॥ ६

इति शङ्खौये धर्मशास्त्रे दशमोऽध्यायः ॥ १० ॥

### एकादशोऽध्यायः ।

इति वेदपविचारणभिहितानि एव्यः साविद्रौ विज्ञिष्यते ।

नास्त्यघमर्षणात् परमं तज्जलेन व्याहृतिभिः परं होमः ॥ १

न साविव्रायः परं जप्यम् । कुण्डलामासौनः कुशो-  
त्तरोयः कुशपाणिः प्राङ्मुखः सूर्यार्भमुखो वाचमानामाटाय  
देवताध्यायौ तत्त्वयं कुर्यात् । सुवर्ण-मणि मुका-स्फाटिक-  
पद्मपत्र-बौजाद्वाणामन्यतमेनाच्चमालां कुर्यात् । ध्यायन् वाम-  
हस्तोपरि वा गच्छयेत् । आटो देवतामार्घं चन्द्रं च मरेत् । ततः  
सप्रश्ववव्याहृतिकामादावन्ते च शिरसा गावद्रौ मावर्तयेत् ।

तथाचाः सविता कृषिर्विश्वामित्रो गायत्रीकृष्णः । प्रणवाद्या  
भूर्भुवः स्वर्णहर्जनस्तपः सत्यमिति व्याहृतयः । आपोच्योतौ-  
रसोऽमृतं ब्रह्मभूर्भुवः स्वरोम् ॥ २

सव्याहृतिकां सप्रणवां गायत्रीं शिरसा सह ।

ये जपन्ति सदा तेषां न भयं विद्यते क्वचित् ॥ ३

दशजसा तु सा देवौ दिनपापप्रणाशिनौ ।

शतं जप्ता तथा सा तु सब्वंकल्पवनाशिष्टौ ।

सहस्रं जप्ता सा नृणां पातकेभ्यः समुद्धरेत् ॥ ४

स्खर्षस्तेयौ कृतप्रश्न ब्रह्माहा गुरुतत्पयग ।

सुरापश्च विशुद्धेत लक्ष्मजसेन सब्वंदा ॥ ५

प्राणायामत्यं कृत्वा स्नानकासे समाहितः ।

अहोरात्रकृतात् पापात् तत्त्वणादेव शुद्धति ॥ ६

सव्याहृतिकाः सप्रणवाः प्राणायामास्तु षोडशः ।

अपि भूषणहनं मासात् पुनर्न्यहरहः कृताः ॥ ७

इता देवौ विशेषेण सब्वंकामप्रदायनौ ।

सब्वंपापत्त्वयकरौ वनस्थभक्षावत्सला ॥ ८

शान्तिकामस्तु चुह्याहायत्रौमयुतैः शुचिः ।

हर्तुकामोऽपमृत्युञ्च घृतेन जुह्यात् तथा ॥ ९

ओकामस्तु तथा पद्मेविल्लैः काञ्छनकामतः ।

ब्रह्मवर्चसकामस्तु चुह्यात् पूर्वंवत् तथा ॥ १०

घृतयुतैस्तिलिङ्गं छौहुत्वा तु सुसमाहितः ।

गायत्रायुतहोमात् तु सब्वंपापैः प्रसुच्यते ॥ ११

पापाक्षा लक्ष्मीमेण पातकेभ्यः प्रसुच्यते ।

ब्रह्मलोकमवाप्नाति प्राप्नुयात् काममीष्टिम् ॥ १२

गायद्रौ चैव जननौ गायद्रौ पापनाशिनौ ।  
 गायत्रग्रास्तु परं नास्ति दिवि चेह च पावनम् ॥ १२  
 हस्तवाणपदा देवौ पततां नरकार्थवे ।  
 तस्मात्तामभ्यसेवित्यं ब्राह्मणो नियतः शुचः ॥ १४  
 गायद्रौजप्तनिरतो हव्यक्षेषु भोजयेत् ।  
 तस्मिन् न तिष्ठते पापमविन्दुरिव भास्करे ॥ १५  
 जपेनैव तु संसिद्धेद्वाराह्मणो नाव संशयः ।  
 कुर्यादन्वस्त्र वा कुर्याद्वेदो ब्राह्मण उच्चते ॥ १६  
 उपांशः साच्छतगुणः साहस्रो मानसः स्मृतः ।  
 नोच्चेजर्ज्यं बुधः कुर्यात् साविवरस्तु विशेषतः ॥ १७  
 साविद्रौजप्तनिरतः स्तर्गमाप्नोति मानवः ।  
 साविद्रौजप्तनिरतो भोक्षीपायस्त्र विन्दति ॥ १८  
 तस्मात् सब्दं प्रयत्नेन छातः प्रयत्नमानसः ।  
 गायद्रौच्च जपेद्वत्या सब्दं पापप्रणाशिनौम् ॥ १९  
 इति शङ्खोद्ये धर्मशास्त्रे एकादशोऽध्यायः ॥ ११ ॥

### द्वादशोऽध्यायः ।

छातः छतजपस्तदत् प्राञ्छुखो दिव्येन तीर्थेन देवानुदकेन  
 तर्पयेत् । प्रत्यहं पुरुषस्त्रेनोदकाञ्छलौन् दद्यात् पुष्पाञ्छलौन्  
 भक्षया । अथ छतापसव्यो दक्षिणामुखोऽन्तर्वर्णानुः पित्रेण  
 पितृणां आह्वानकारसुदकं दद्यात् । पित्रे पितामहाय पिता-  
 मञ्जै चूपमात् पुरुषात् पितृपञ्चे यत्तां नाम जानौयात् ।

पिण्डपक्षीयाणां व्रयाणां दत्त्वा माटृपक्षीयाणां गुरुणां सम्बन्धि-  
वाभ्यवानाञ्च कृत्वा सुहृदां कुर्यात् । भवन्ति चात्र श्वोकाः ।

विना रौप्यसुवर्णेन विना ताम्भतिलेन च ।

विना दर्भेश्व मस्तैश्व पितृणां नोपतिष्ठते ॥ १

सौवर्णराजताभ्याञ्च खड़गेनोडुम्बरेण वा ।

दत्तमन्त्यतां याति पितृणान्तु तिलोदकम् ॥ २

कुर्यादहरहः आहमन्नाद्येनोदकेन वा ।

पयोमूलफलैर्बार्पि पितृणां प्रौतिमाबहन् ॥ ३

स्नातस्तु तर्पणं कृत्वा पितणान्तु तिलाभ्यसा ।

पिण्डयन्नमवाश्वोति प्रौष्णन्ति पितरस्थथा ॥ ४

इति शङ्कोये धर्मशास्त्र द्वादशोऽध्यायः ॥ १२ ॥

### वयोदशोऽध्यायः ।

ब्राह्मणान् परौचित देवे कर्मणि धर्मवित् ।

पित्रेण कर्मणि सम्माप्तेः सूक्तमार्गेः परौचणम् ॥ १

ब्राह्मणा ये विकर्माणो वैडालवतिकाः शठाः ।

हौनाङ्गा अतिरिक्ताङ्गा ब्राह्मणाः पङ्क्तदूषकाः ॥ २

गुरुणां प्रतिकूलान् तथानुग्रहप्रतिनिधि ये ।

गुरुणां त्वागिणस्यैव ब्राह्मणाः पङ्क्तदूषकाः ॥ ३

अनध्यायेष्वधौयानाः शौचाचारविवर्जिताः ।

शूद्रान्नवससम्युष्टा ब्राह्मणाः पङ्क्तदूषकाः ॥ ४

षड़हवेदवेत्तारो बहृच्चैव सामगाः ।

दिष्णाचिकेतः पश्चामिन्नर्बाद्वाणाः पङ्क्तपावनाः ॥ ५

ब्रह्मदेयानुसन्ताना ब्रह्मटेयाप्रदायकाः ।

ब्रह्मदेयापतिर्यश्च ब्राह्मणाः पडिक्तपावनाः ॥ ६

ऋग् यजुःपारगो यश्च मान्वां यशापि पारगः ।

अथर्वाद्विरसोऽच्येता ब्राह्मणाः पडिक्तपावनाः ॥ ७

नित्यं योगरतो विहान् समलोद्धाश्मकाञ्जनः ।

ध्यानशौलो यतिर्विहान् ब्राह्मणाः पडिक्तपावनाः ॥ ८

हो देवे पात्तु खौ त्रीश्च पित्रे चादत्तु खांस्तथा ।

भोजयेद्यवाप्येकं ब्राह्मणं पडिक्तपावनम् ।

टेशे कृत्वा तु नैवेद्यं पश्चादङ्गो तु तत् चिपेत् ॥ १०

उच्छ्वष्टुसविधौ कार्यं पिण्डनिर्बंपणं तुष्टैः ।

अभावे च तथा कार्यमन्विकार्यं यथाविधि ॥ ११

आङ्गं कृत्वा तु यत्रेन त्वरा क्रोधविवर्जितः ।

उष्णमन्वं द्विजातिभ्यः शङ्कया विनिवेदयेत् ॥ १२

भोजयेद्यविधान् विप्रान् गन्धमात्मानुसेपनैः ।

पडिक्तविदामनो गेहे भोज्यं वा भज्यमेव वा ।

अनिवेद्य न भोक्तव्यं पिण्डमूले कथञ्चन ॥ १३

उग्रगन्धान्वयगन्धानि चैत्यवृक्षभवानि च ।

पुष्पाणि वर्जनौयानि तथा पर्वतजानि च ॥ १४

तोयोद्गुतानि देयानि रक्तान्वयिविशेषतः ।

ऋषीस्त्वं प्रदातव्यं कार्पासमथवा नवम् ॥ १५

दशा विवर्जयेत् प्राज्ञो यद्यनाहतवस्त्रजाः ।

हृतेन दीपो दातव्यस्थितैलेन वा पुनः ॥ १६

धूपार्थं गग्नुन् दद्यात् पृथयुक्तं मधत्कटम् ।  
 चन्दनस्तथा टद्यादिष्टं यत् कुङ्कुमं शुभम् ॥ १७  
 क्षवाकं शर्वशस्वच्च पलच्च सूपकं तथा ।  
 कुषाण्डालावुवात्तिकोविदारांश्च वर्ज्येत् ॥ १८  
 पिपलीं मरिचच्छैव तथा वै पिण्डमूलकम् ।  
 क्रतस्त लवणच्छैव वंशागन्तु विवर्ज्येत् ॥ १९  
 राजमासान् मस्तुरांश्च प्रवालकोरदूषकान् ।  
 लोहितान् वृचनिर्यासान् आहकर्मणि वर्ज्येत् ॥ २०  
 आम्बातलबलौमूलमूलकान् दधिदाङ्गिमान् ।  
 सकोविदार्थसत्कन्दराजेन मधुना सदा ॥ २१  
 शक्तून् शर्करया साहौ दद्याच्छाहे प्रयत्नतः ।  
 पायसादिभिरुणैषः भोजयित्वा तथा हिजान् ॥ २२  
 भक्त्या प्रणम्य आचान्तान् तथा वै दत्तदक्षिणान् ।  
 अभिवाद्य प्रसन्नाक्षा अनुव्रज्य विसर्ज्येत् ॥ २३  
 निमन्त्रितस्तु यः आहे मैथुनं सेवते हिजः ।  
 आहौ भुद्रां च ढत्त्वा च बुक्तः स्याच्चहतैनसा ॥ २४  
 कालशाकं भङ्गशस्त्रं मांसं वा शकुनस्त च ।  
 खड्गमांसं तथानन्त्यं यमः प्रोवाच धर्मवित् ॥ २५  
 इति शङ्खोये धर्मशास्त्रे त्रयोदशोऽध्यायः ॥ १३ ॥

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चतुर्दशोऽध्यायः ।

यद्वदाति गदाचेवे प्रभामे पुष्करेऽपि च ।  
प्रयागी नैमिषारण्ये सर्वमानन्त्यमुच्यते ॥ १  
गङ्गायमुनयोस्त्रीरं तीर्थे वामरकगटके ।  
नर्स्त्रीदायां गदातोरे सर्वमानन्त्यमुच्यते ॥ २  
वाराणस्यां कुरुक्षेवे भृगुतुङ्गे भहालये ।  
सप्तारण्येऽसिकूपे च यत् तदक्षयमुच्यते ॥ ३  
स्त्रे च्छटेशं तथारात्रौ सन्ध्ययाश्च विशेषतः ।  
न आदमाचरेत् प्राज्ञो स्त्रे च्छटेशं न च व्रजेत् ॥ ४  
इस्ति च्छायासूर्यमितचक्षुद्दिं राहुदण्डने ।  
विषुवत्ययने चेव सर्वमानन्त्यमुच्यते ॥ ५  
प्रौष्ठपद्मामतौतायां मधायुक्तां वयोदशीम् ।  
प्राप्य आदन्तु कर्तव्यं मधुना पायसेन च ॥ ६  
प्रजां पुष्टिं तथा स्वर्गमारोग्यञ्च धनं तथा ।  
नृणां प्राप्य सटा प्रौतिं प्रयच्छन्ति पितामहाः ॥ ७  
इति शङ्कुसौये धर्मशास्त्रे चतुर्दशोऽध्यायः ॥ १४ ॥

पञ्चदशोऽध्यायः ।

जनने मरणे चेव सपिण्डानां हिजोत्तमाः ।  
वरहाच्छुद्दिमवाप्नोति योऽग्निवेशसमन्वितः ॥ १ ॥  
सपिण्डता तु पुरुषे सप्तमे विनिवर्तते ।  
जनने मरणे विप्रो दशाहेन विशुद्धति ॥ २

चत्रियो द्वादशाहेन वैश्यः पक्षेण शुध्यति ।  
 मासेन तु तथा शूद्रः शुद्धिमाप्नोति नान्तरा ॥ ३ ॥  
 रात्रिभिर्मीसतुत्याभिर्गर्भस्त्रावे विशुद्धति ।  
 अजातदन्तवाले तु सद्यः शौचं विधौयते ॥ ४ ।  
 अहोरात्रात्था शुद्धिर्व्वले त्वक्षत्तचूड़के ।  
 तथैवानुपनौते तु व्रग्हाच्छुध्यन्ति मानवाः ॥ ५ ॥  
 मृतानां कन्धकानान्तु तथैव शूद्रजम्मनः ।  
 अनूढभार्याः शूद्रस्तु षोडशाहत्सरात् परम् ॥ ६ ॥  
 मृत्युं समवगच्छेत् मासं तस्यापि वाभ्यवाः ।  
 शुद्धिं समवगच्छन्ति नात्र कार्या विचारणा ॥ ७ ॥  
 पितृवेशमनि कन्धा या रजः पश्यत्यसंख्यता ।  
 तस्यां मृतायां नाशौचं कदाचिदपि शास्यति ॥ ८ ॥  
 हौनवर्णाद् यदा नारौ प्रमादात् प्रसवं ब्रजेत् ।  
 प्रसवे मरणे तज्जमशौचं नोपशास्यति ॥ ९ ॥  
 समानं खत्यशौचन्तु प्रथमे तु समापयेत् ।  
 असमानं हितौयेन धर्मराजवचो यथा ॥ १० ॥  
 देश्यान्तरगतः शुत्रा सत्त्वानां मरणोङ्गवौ ।  
 यच्छेषं दशरात्रस्य तावदेवाशुचिर्भवेत् ॥ ११ ॥  
 अतीते दशरात्रे तु तावदेव शुचिर्भवेत् ।  
 तथा संवत्सरेऽतीते स्त्रान एव विशुद्धति ॥ १२ ॥  
 अनौरसेषु पुत्रेषु भार्यास्तत्यगतासु च ।  
 परपूर्वमिति च स्त्रीषु त्रग्हाच्छुद्धिरिहेष्यते ॥ १३ ॥  
 मातामहे व्यतीते तु आचार्ये च तथा मृते ।  
 गृहे मृतासु दत्तासु कन्धासु च लग्नहं तथा ॥ १४ ॥

विनष्ट राजनि तथा जाते दौहित्रके गृहे ।  
 आचार्यपद्मौपुवेषु दिवसेन च मातुले ॥ १५  
 मातुले पत्निणी रात्रिं शिथत्विन्वान्ववेषु च ।  
 सब्रह्मचारिण्य तथा अनचाने तथा मृते ॥ १६  
 एकरात्रं विरावं वा षड्‌रात्रं मासमेव च ।  
 शूद्राः सपिण्डवर्णानामशौचं क्रमतः स्मृतम् ॥ १७  
 सपिण्डे चविये शुद्धिः षड्‌रात्रं ब्राह्मणस्य च ।  
 वर्णानां परिशिष्टानां हादशेऽङ्कि विनिर्हितेत् ॥ १८  
 सपिण्डे ब्राह्मणा वर्णः सर्वं एवाविशेषतः ।  
 दशंरात्रिण शुद्धेयुरित्याह भगवान् यमः ॥ १९  
 भृघविनिपतनाम्भोभिर्मृतानामामधातिनाम् ।  
 पतितानामशौचस्त्र गस्त्रविद्युहतास्य ये ॥ २०  
 यतौ व्रतौ ब्रह्मचारौ सूपकारस्य दौचितः ।  
 नाशौचभाजः कथिता राजाज्ञाकारिणस्य ये ॥ २१  
 यस्तु भुड़कं पराशौचे वर्णी सोऽप्यशुचिर्भवेत् ।  
 अमुथं शुचौ शुद्धिश्च तस्याप्युक्ता मनौषिभिः ॥ २२  
 पराशौचे नरो भुद्धा क्षमियोनौ प्रजायते ।  
 भुद्धात्रं स्त्रियते यस्य तस्य जातौ प्रजायते ॥ २३  
 दानं प्रतिग्रहो होमः स्वाध्यायः पिण्डकर्म च ।  
 प्रेतपिण्डक्रियावर्जमशौचं विनिवर्जते ॥ २४  
 इति शङ्खोये धर्मशास्त्रे पञ्चदशोऽध्यायः ॥ १५ ॥

## षड्शोऽध्यायः ।

मृत्युं भाजनं मव्व पुनःपाकेन शुध्यति ।  
 मलैभूतैः पुरोषैर्वा ष्ठौवनैः पूयशाणितैः ॥ १  
 मंसैष्टं नैव शुध्येत पुनःपाकेन सूक्ष्मयम् ।  
 एतैरेव यदि सैष्टं ताम्रसौवर्णराजतम् ॥ २  
 शुध्यत्यावर्त्तिं पश्चादन्वयथा केवलाभ्यसा ।  
 अम्लोटकेन ताम्रस्य सोसस्य तपुषस्तथा ॥ ३  
 चारेण शुद्धिः कांसस्य लौहस्यापि विनिर्हिंश्चेत् ।  
 मुक्तामणिप्रबालानां शुद्धिः प्रचालनेन तु ॥ ४  
 अब्रानाञ्चैव भागडानां सर्वस्याम्रमध्यस्य च ।  
 शाकमूलफलानाञ्च विद्लानां तथैव च ॥ ५  
 मार्जनाद्यज्ञपात्राणां पाणिना यज्ञकर्मणि ।  
 उषणाभ्यसा तथा शुद्धिः सकेशानां विनिर्हिंश्चेत् ॥ ६  
 शय्यासनापणानान्तु सूर्यस्य किरणैस्तथा ।  
 शुद्धिस्तु प्रोक्षणाद्यज्ञे करकेभ्यनयोस्तथा ॥ ७  
 मार्जनाद्येशमनां शुद्धिः चिर्तः शोधस्तु तत्क्षणात् ।  
 सम्मार्जनेन तोयेन वाससां शुद्धिरिष्टते ॥ ८  
 वह्ननां प्रोक्षणाच्छुद्धिर्धान्यादीनां विनिर्हिंश्चेत् ।  
 प्रोक्षणात् संहतानाञ्च काष्ठानाञ्चैव तत्क्षणात् ॥ ९  
 सिङ्घार्थकानां कम्येन शृङ्गदन्तमयस्य च ।  
 गोवालैः फलपात्राणामस्त्रां शृङ्गवतां तथा ॥ १०  
 निर्यामानां गुडानाञ्च लवणानां तथैव च ।  
 कुसुमकुसुमानाञ्च ऊर्णकार्पासयोस्तथा ॥ ११

प्रोच्चणात् कथिता शुद्धिरित्याह भगवान् यमः ।  
 भूमिष्ठमुदकं शुद्धं तथा शुचि शिलागतम् ॥ १२  
 वर्णगन्धरसैर्दुष्टैर्बर्जितानां तथा भवेत् ।  
 शुद्धं नदौगतं तोयं सर्वं दैव सुखाकरम् ॥ १३  
 शुद्धं प्रसारितं परयं शुद्धाश्वाश्वादयो मुखे ।  
 मुखवर्जन्तु गौः शुद्धा मार्जारस्यायमि शुचिः ॥ १४  
 शय्या भार्या शिशुर्स्तमुपवौतं कमण्डलः ।  
 आत्मनः कथितं शुद्धं न तच्छुद्धं परस्य च ॥ १५  
 नारौणाच्चैव वत्सानां शकुनानां शुनां मुखम् ।  
 रात्रौ प्रसरणे हृते मृगयायां मदा शुचिः ॥ १६  
 शुद्धा भर्तुश्चतुर्थेऽङ्गि स्त्राता नारौ रजस्त्राता ।  
 दैवे कर्मणि पित्रे च पञ्चमेऽहनि शुध्यति ॥ १७  
 दथ्याकर्द्दमतोयेन ष्ठौवनादेन वाप्यथ ।  
 नाभेरुद्धं नरः स्यृष्टः सदा खानेन शुध्यति ॥ १८  
 क्षत्वा मूवपुरौषज्ञ लेपगन्धापहं तथा ।  
 उद्धतेनाभ्यसा खानं मृदा चैव समाचरेत् ॥ १९  
 मेहने मृत्तिकाः सप्त लिङ्गे हं च प्रकौर्त्तिते ।  
 एकस्मिन् विंशतिर्हस्ते हयोर्देयाश्वतुर्दश ॥ २०  
 तिस्रसु मृत्तिका देयाः क्षत्वा तु नखशोधनम् ।  
 तिस्रसु पाटयोर्देयाः शौचकामस्य सर्वदा ॥ २१  
 शौचमेतदग्निस्त्रानां द्विगुणं ब्रह्मचारिणाम् ।  
 द्विगुणज्ञ वनस्त्रानां यतोनां द्विगुणं तथा ॥ २२  
 मृत्तिका च विनिर्दिष्टा चिपर्वं पूर्यते यथा ॥ २३  
 इति शङ्खौये धर्मशास्त्रे षोडशोऽध्यायः ॥ १६

## समदशोऽध्यायः ।

नित्लं त्रिष्वणस्त्रायौ हत्वा पर्णकुटो वने ।  
 अधःशायौ जटाधारौ पर्णमूलफलाश्नः ॥ १  
 यामं विशेत भिक्षार्थं स्वकर्म परिकीर्तयन् ।  
 एवं कालं समाख्याय वर्षे च हादशे गते ॥ २  
 रुक्मस्तेयौ सुरापायौ ब्रह्महा गुरुतत्पगः ।  
 ब्रतेनैकेन शुद्ध्यन्ति महापातकिनश्च ये ॥ ३  
 यागस्यं चत्रियं हत्वा वैश्यं हत्वा तु याजकम् ।  
 एतदेव ब्रतं कुर्यादाशमं विनिटूषकः ॥ ॥  
 कूठसाच्च तथैवोक्ता निक्षेपच्च प्रहृत्य च ।  
 एतदेव ब्रतं कुर्याच्छक्त्या च शरणागतम् ॥ ५  
 आहिताग्निः स्त्रियं हत्वा मित्रं हत्वा तथैव च ।  
 हत्वा गर्भमविज्ञातमेतदेव ब्रतं चरेत् ॥ ६  
 ब्रतस्यच्च द्विजं हत्वा पार्थिवस्त्राहताशमम् ।  
 एतदेव ब्रतं कुर्याहगुणच्च विशुद्धये ॥ ७  
 चत्रियस्य तु पादोनं तर्दडं वैश्यघातने ।  
 अर्द्धमेव सदा कुर्यात् स्लौवधे पुरुषस्तथा ॥ ८  
 पाटन्तु शूद्रहत्यायामुद्यक्वागमने तथा ।  
 गोवधे च तथा कुर्यात् परदारगतस्तथा ॥ ९  
 पशून् हत्वा तथा ग्राम्यान् मासं कुर्याहिच्चक्षणः ।  
 आरण्यानां वधे चैव तर्द्धन्तु विधौयते ॥ १०  
 हत्वा द्विजं तथा सर्पं जलेश्यविलेशयौ ।  
 समरादं तथा कुर्यादब्रतन्तु ब्राह्मणस्तथा ॥ ११

अनथान्तु शतं हत्वा सास्थां दशशतं तथा ।  
 ब्रह्महत्वाव्रतं कुर्यात् पूर्णं संवत्सरं तथा ॥ १२  
 यस्य यस्य च वर्णस्य हृतिच्छेदं समाचरेत् ।  
 तस्य तस्य वधप्रोक्तं प्रायश्चित्तं समाचरेत् ॥ १३  
 अपहृत्य तु वर्णानां भुवमेव प्रभादतः ।  
 प्रायश्चित्तमय प्रोक्तं ब्राह्मणानुमतं चरेत् ॥ १४  
 गोऽजाशस्यापहृणे सौमानां रजतस्य च ।  
 जलापहृणे चैव कुर्यात् संवत्सरं व्रतम् ॥ १५  
 तिलानां धान्यवस्त्राणां शस्त्राणामामिषस्य च ।  
 संवत्सरादृं कुर्वीत व्रतमेतत् समाहितः ॥ १६  
 टृष्णकाष्ठे च तक्राणां रसानामपहारकः ।  
 मासमेकं व्रतं कुर्याइत्तानां सर्पिषां तथा ॥ १७  
 ल्लावण्यानां गुडानाष्ठं मूलानां कुसुमस्य च ।  
 मासार्द्धस्तु व्रतं कुर्यादेतदेव समाहितः ॥ १७  
 लौहानां वैदलानाष्ठं सूत्राणां चर्मणां तथा ।  
 एकरात्रं व्रतं कुर्यात्तदेव समाहितः ॥ १८  
 भुङ्गा पल्लाण्डु लशुनं मद्यष्ठं कवकानि च ।  
 नारं मलं तथा मांसं विड़्वराहं खुरं तथा ॥ २०  
 गौघेरकुञ्जरोष्ठं सर्वं पञ्चनखं तथा ।  
 क्रव्यादं कुक्कुटं याम्यः कुर्यात् संवत्सरं व्रतम् ॥ २१  
 भञ्ज्याः पञ्चनखरत्वेत गोधाकच्छपश्चवकाः ।  
 सङ्घस्य शशकञ्जीव तान् हत्वा तु चरेद्व्रतम् ॥ २२  
 हंसं भद्रगुरुकं काकं वाकोलं खञ्जरोटकम् ।  
 मत्स्वादांश्च तथा मत्स्वान् वलाकाशकसारिकाः ॥ २३

चक्रवाकं प्लवं कोकं मण्डुकं भुजगं तथा ।

मासमेतद्वतं कुर्यान्नावं कार्या विचारणा ॥ २४

राजीवान् मिंहतुगडांश्च शकुलांश्च तथैव च ।

पाठीनराहितौ भद्धौ मत्स्येषु परिकौत्तितौ ॥ २५

जलेचरांश्च जलजान् मुखपादान् सुविष्करान् ।

रक्षपादान् जालपादान् सप्ताहं व्रतमाचरेत् ॥ २६

इति निरच्छ मयूरच्छ लावकच्छः कपिष्ठरम् ।

बाढुर्णेषु सं वर्तकच्छ भद्धानाह्यमः सदा ॥ २७

भुक्ता चैवोभयदतं तथैकशफदं द्विष्णः ।

तथा भुक्ता तु मासं वै मासार्जं व्रतमाचरेत् ॥ २८

स्खयं मृतं वृथामांसं माहिषं वाजमेव च ।

गोश चौरं विवत्साया महिषाश्च तथा पयः ॥ २९

सञ्चिन्यमेध्यं भक्तिला पक्षन्तु व्रतमाचतेत् ।

शौराणि यान्यभद्धाणि तद्विकाराशने तुधः ॥ ३०

सप्तरावं व्रतं कुर्याद यदेतत् परिकौत्तितम् ।

लोहितान् वृचनिर्यासान् व्रणानां प्रभवांस्तथा ॥ ३१

केदलानि तथाद्वानि तथा पर्युषितच्छ यत् ।

गुडपकं तथा भुक्तार्द्विरावन्तु व्रतौ भवेत् ॥ ३२

दधिभक्तच्छ शुक्तेषु यच्चान्यहारुसम्भवम् ॥

गुडयुक्तं भद्धयित्वा तक्रं निन्द्यमिति श्रुतिः ॥ ३३

यवगेधमजं सत्त्वं विकाराः पयसाच्छ ये ।

राजवाहच्छ कुलच्छ भैश्च पर्युषितं भवेत् ॥ ३४

सजौवपक्षमांसच्छ सर्वं यद्वेन वर्जयेत् ।

संवत्सरं व्रतं कुर्यात् प्राश्येतान् ज्ञानतस्तथा ॥ ३५

शृङ्खलामंडिता भुक्ता तथा रक्षावतारिणा ।  
 बद्धस्य चैव चार वादारायाध तथा त्वियः ॥ ३६  
 कर्मकारस्य वेगस्य कारस्य प्रतितस्य च ।  
 रुक्मीकारस्य नक्षणस्थ तथा वार्षिक प्रिकस्य च ॥ ३७  
 कर्दर्थस्य नुगंसस्य विश्वायाः क्रितवस्य च ।  
 शणाम्ब भूमिपालान्नमहस्ते वारवायां विनः ॥ ३८  
 मौनकाद्र मूत्रिकादे भुक्ता लाम वर्त चरेत् ।  
 शृङ्खल्य सनतं भुक्ता यस्मामान् व्रतमाचरेत् ॥ ३९  
 वेष्यस्य च तथा स्त्रीणां मासमेकं व्रतं चरेत् ।  
 अत्रियस्य तथा भुक्ता ही मासौ च व्रतं चरेत् ॥ ४०  
 ब्राह्मणस्य तथा भुक्ता मासमेकं चमाचरेत् ।  
 अपः सुराभाजनस्याः श्रीत्वा पक्षं द्रतो भवेत् ॥ ४१  
 शृङ्खलाच्छिष्टाशुने मास पक्षमेकं तथा दिगः ।  
 चक्रियस्य तु समाहं ब्राह्मणस्य तथा दिनम् ॥ ४२  
 अथाश्वदाश्वने विदान् मासमेकं व्रतो भवेत् ।  
 परिवित्तिः परिवित्ता यथा च परिविद्यते ॥ ४३  
 व्रतं मंवत्सरं कुर्यादाहयाजकपञ्चमः ।  
 शुनोच्छष्टं तथा भुक्ता मासमेकं व्रतो भवेत् ॥ ४४  
 द्रूषितं केशकोटेष्य लूपिकानकुलेन च ।  
 मत्तिकामशकेनांप त्रिरात्रन्तु व्रतो भवेत् ॥ ४५  
 त्रृथाक्षग्रन्तयावपायमापृपश्कलाः ।  
 भुक्ता त्रिरात्रं कुर्याति व्रतमेतत् ममाहितः ॥ ४६  
 नोत्पा चैव चतो विप्रः शुना दष्टस्तवैव च ।  
 त्रिरात्रन्तु व्रतं कुर्यात् पंचलोदशनक्षत ॥ ४७

पादप्रतापनं बङ्गो चिन्हा बङ्गो तथाप्यधः ।  
 कुशेः प्रसृज्य पादौ च दिनमेकं ब्रतं चरेत् ॥ ४८  
 चार्यियन्तु रणे हत्वा पृष्ठं प्राणपरायणम् ।  
 संवत्सरब्रतं कुर्याच्छत्या पिप्पलपाटपम् ॥ ४९  
 दिवा च मैशुनं क्षत्वा स्थात्वा दृष्टजले तथा ।  
 नमां परस्त्वियं दृष्टा दिनमेकं ब्रतौ भवेत् ॥ ५०  
 चिन्हामनावशुचि द्रव्यं तद्वटभ्रमि मानवः ।  
 माममेकं ब्रतं कुर्यादपक्रृध्य तथा गुरुम् ॥ ५१  
 तथा विशेषजं पोत्वा पानौयं ब्राह्मणस्तथा ।  
 दिराचन्तु ब्रतं कुर्याद्वामहस्तेन वा पुनः ॥ ५२  
 एकपङ्क्त्युपविष्टु विषमं यः प्रयच्छति ।  
 म च तावदसौ पञ्चं प्रकुर्याद ब्राह्मणो ब्रतम् ॥ ५३  
 धारयित्वा तुलाच्चैव विषमं वनिजस्तथा ।  
 सुरालवणपाचषु भुक्ता चोरं ब्रतं चरेत् ॥ ५४  
 विक्रोय पाणिना मद्यस्तिलानि च तथाचरेत् ॥ ५५  
 हङ्गारं ब्राह्मणस्योक्ता हङ्गारच्च गरीयमः ।  
 दिनमेकं ब्रतं कुर्यात् प्रयतः सुममाहितः ॥ ५६  
 प्रेतस्य प्रेतकार्याणि क्षत्वा वै धनहारकः ।  
 वर्णनां यद्ब्रतं प्राक्तं तद्ब्रतं प्रयतस्वरेत् ॥ ५७  
 क्षत्वा पार्यं न गृहेत गुद्धमानं हि बर्षते ।  
 क्षत्वा पार्यं बुधः कुर्यात् पर्वदानुमतं ब्रतम् ॥ ५८  
 स्थित्वा च खापदाकोणे वहुव्याधस्त्रगी वन्ते ।  
 न ब्राह्मणो ब्रतं कुर्यात् प्राणबाधभयात् सदा ॥ ५९

संतो हि जीवतो जीवं सर्वपापमपोहति ।  
 ब्रते क्लक्षेस्तथा दानैरित्याह भगवान् यमः ॥ ६०  
 शरोरं धर्मसर्वस्त्रं रक्षणोयं प्रयत्नतः ।  
 शरौराज्ञवते धर्मः पर्वतात् मलिनं यथा ॥ ६१  
 आलोक्य सर्वशास्त्राणि समेत्य ब्राह्मणैः मह ।  
 प्रायश्चित्तं हिजो दद्यात् स्वेच्छया न कटाचन ॥ ६२  
 इति शङ्कौर्ये धर्मशास्त्रं मस्टशोऽध्यायः ॥ १७ ॥

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### अष्टादशोऽध्यायः ।

व्रह्मं विषवणस्त्राने प्रकृत्यादवसर्षणम् ।  
 निमज्जा नक्तं सारति न भुज्जोत दिनवयम् ॥ १  
 वोरासनं सदा तिष्ठज्ञ दद्यात् पर्यस्त्वनौम् ।  
 अवसर्षणमित्येतत् कृतं सर्वाघनाशनम् ॥ २  
 व्रह्मं सायं व्रह्मं प्रातस्त्व्यहमद्यादयाचितम् ।  
 परं व्रह्मं नाश्रोयात् प्राजापत्यं चरन् व्रतम् ॥ ३  
 व्रह्मसुषां पिवेदापस्त्व्यहमुषां ष्टतं पिवेत् ।  
 व्रह्मसुषां पयः पौत्रा वायुभक्तो दिनवयम् ॥ ४  
 तस्तक्ष्यं विजानीयादेतदुक्तं सदा ब्रतम् ।  
 हादश्चेनापवासेन पराकः परिकौर्त्तिः ॥ ५  
 विधिनोदकसिद्धानि समश्रीयात् प्रयत्नतः ।  
 शक्तून् हि सोदकान् मासं क्लक्षं वारुणमुच्यते ॥ ६  
 विख्यातामलकैर्वाणि कर्पत्यैरथवा शुभैः ।  
 मासेन लोकेऽतिक्लक्षः कथर्ते हिजसत्तमैः ॥ ७

गोसृतं गोमयं चोरं दधि सर्पः कुशोदकम् ।  
 एकरावायवासन्तु क्षक्षं मान्तयन स्मृतम् ॥ ८  
 व्रतेस्तु च हमध्यस्ते शीहा मान्तपनं स्मृतम् ।  
 पाटदयं तथा त्यक्ता शक्तनां परिवासनात् ।  
 उपवासान्तराभ्यासात् तुलापुरुष उच्यते ॥ ९  
 गापुरापाज्ञनो भूत्वा मासं नित्यं समाहितः ।  
 व्रतन्तु वाङ्किं कुर्यात् सब्बं पापापनुज्जये ॥ १०  
 ग्रासं चन्द्रकल्पवृद्धरा प्राञ्छाद्याद्वैयन् सदा ।  
 झासयंस्तु कलाहानो व्रतं चान्द्रायणं स्मृतम् ॥ ११  
 मन्त्रं विद्वान् जपेऽक्षत्वा जुहुया च्छैव शक्तिः ।  
 अयं विधिस्तु विज्ञेयः सुधीभिर्विमलात्मभिः ।  
 पापात्मनस्तु पापेभ्या नादं कार्या विचारणा ॥ १२  
 गङ्गप्राक्तभिटं शास्त्रं याऽधौते प्रयतः सुधौः ।  
 मवं पापविनिम्युक्तः स्वर्गलोकं महोयन् ॥ १३  
 इति शङ्खोये धर्मशास्त्रेऽष्टादशोऽध्यायः ॥ १४

## गौतमसंहिता ।

प्रथमोऽध्यायः ।

वेदो धर्ममूलं तदिदाच्च स्मृतिशीले, दृष्टो धर्मव्यतिक्रमः साहस्रं महतां, न तु दृष्टोऽर्थो वरदीर्बल्यात्, तु ल्यवल्लविरोधं विकल्पः । उपनयनं ब्राह्मणस्याष्टमे नवमे, पञ्चमे वा काश्यं, गर्भादिः सङ्खरा वर्षाणां, तद्वितीयं जन्म । तदयस्मात् म आचार्यो वेटानुवचनाच्च । एकाठशः द्वाटशयोः चात्रय-वैश्ययाः । आषोङ्गाद्ब्राह्मणस्यापतिता साविद्वी, द्वाविंशते राजन्यस्य, इग्धिकाया वैश्यस्य । मीच्छीज्यामीर्वीमीकरो मेखलाः, क्रमेण क्षाणरूपस्ताजिनानि वामांसि, शाश्चौम-चोरकृतपाः, सर्वेषां कार्पासम्भाविकृतम् । काषायमप्येके । वाचं ब्राह्मणस्य, माञ्जिष्ठहारिद्रे इतरयोः । वैखपालशो ब्राह्मणस्य दण्डावश्वस्थपैलवो शेषे, यज्ञिया वा सर्वेषामपीरिता यूपचक्राः सवस्कला (सशस्कला) मूर्ढलस्ताटनासाग्रप्रमाणाः । मुख्यजटिलशिखाजटास्य । द्रव्यहस्त उच्छ्लोऽनिधायाचामेद्-द्रश्यशुद्धिः, परिमाज्जनप्रदाहतक्षणनिर्यजनानि तैजसमार्त्तिक-दारवतान्तवानां, तैजसवदुपलमणिशंखशुक्लोनां, टारुवर्दास्य-भूम्यारावपनच्च, भूमेष्वेलवद्रज्जुविटलचर्मणामुत्मर्गो वाल्मी-पहतानाम् । प्राण्युख उट्टुखा वा शौचमारभेत् । शुचो देशे आसानो दक्षिणं बाहं जान्वन्तरा कृत्वा यज्ञोपवौल्वा मणिवस्त्रात् पाणो प्रक्षाल्य वाग्यताः इदयस्यृश्चित्तुर्वर्णप

आचामेहि: प्रमन्यात् पादौ, चाभ्युचित् खानि, चोपस्युद्धे-  
स्थीर्पर्णानि मूर्दनि च टद्यात् । सुसा भुक्ता द्वुत्था च पुनः ।  
दन्तश्चिष्टषु दन्तवदन्यव जिह्वाभिमर्घणात् । प्राक् अर्तरित्येके ।  
तुतेष्वास्त्राववद्विद्याविगिरब्रेव तच्छुषिः । न सुख्या विप्रुष  
उच्छिष्टं कुर्वन्ति तास्तेष्टङ्के निपतन्ति । लेपगम्यापकर्षणे शौच-  
मसेध्यथ । तदद्विः पूर्वं सृदा च मूवपुरीपरेतोविस्तंसनाभ्य-  
बहारसंयोगेषु च यत्र चान्नाया विदध्यात् । पणिना सव्यसुप-  
संगटह्याङ्गुष्ठमधौहि भो इत्यामन्त्रप्रेत गुरुः । तव चक्षुर्मनः-  
ग्राणापस्यर्थनं दर्भेः ; प्राणायामास्त्रयः पञ्चदशमाचाः । प्राक्तने-  
न्वासनञ्च उँपूर्वी व्याहृतयः पञ्चसप्तान्ताः । गुरोः पादोपसंग्रहणं  
प्रातं ब्रह्मानुवचने चाद्यन्तयोरनुज्ञात उपविशेत् । प्राक्तु खो  
दच्चिणतः शिष्य उदञ्चु खो वा सावित्रोष्मनुवचनमादितो ब्रह्मण  
आदाने उँकारस्याऽन्यत्रापि । अन्तरागमने पुनरूपसदनं  
ज्वनकुलसर्पमण्डूकमाज्जाराणां व्रह्मसुपवासो विप्रवासञ्च ;  
ग्राणायाम् दृतप्राशनञ्चे तरिषाम् । इमशानाध्यगने चैवं चैवम् ।  
इति गौतमौये धर्मशास्त्रे प्रथमोऽध्यायः ॥ १ ॥

### द्वितीयोऽध्यायः ।

प्रागुपनयनात् कामचारवादभक्तोऽहुतोऽब्रह्मचारी यथोप-  
पादमूवपुरीषो भवति ; नास्याचमनकल्पो विद्यतेऽन्यत्रापो-  
माज्जानप्रधावनावोक्षणिभ्यो । न तदुपस्थर्थनाशौचं न त्वेवैनमग्नि-  
ज्ज्वनवलिहरणयोर्नियुक्तग्रान्त्र ब्रह्माभिव्यःहारयेदन्यव स्वधानि-  
जयनात् । उपनयनादिनियमः । उक्तं ब्रह्मचर्यमग्नौन्वन-

भैक्षचरणे सत्यवचनमपामुपम्पश्चनम् । एके गोदानाटि । बहिः सम्याद्यस्त्रातिष्ठेत् पूर्वमासीतोत्तरां सच्चोतिष्ठा च्छोतिष्ठा दर्शनादाग्रयतः । नादित्यमोक्षेत, वज्रयेक्ष्माधमांसगम्भमाल्य-टिवास्त्रप्राज्ञनाभ्यज्ञनयानोपानच्छक्षकामक्रोध-लोभमोहवाद्य-वादनस्त्रानदन्तधावनहेतुत्वगौतपरिवाटभग्यानि गुरुदर्शने कर्णप्रावृतावस्त्रकथिकायाश्यशपादप्रसारणानि निष्ठौवितइसि-तविज्ञितास्फाटनानि स्त्रौप्रेषणालभने मैथुनशङ्खायां खूतं हीनवर्णसेवामटन्त्रादानं हिंसाम् आचार्यतत्पुवस्त्रोदीचित-सामानि शुष्कां वाच मद्यं नित्यं ब्राह्मणः । अधःशश्याशाये पूर्वोत्थायो जघन्यमवेशो वाग्वाङ्गदरमयतः । नामगोद्रे गुरोः समानतो निहितेत् । अच्छिते चेयसि चैवम् । शश्यासन-स्थानानि विहाय प्रतिश्वेषणमभिक्रमणं वचनाद्येनाधःस्थाना-सनस्त्रियग्वा तत्सेवायाम् । गुरुदर्शने चोक्षिष्ठेत, गच्छन्त-मनुब्रजेत्, कर्म विज्ञाप्याख्यायाङ्गताध्यायो यतः प्रियहितयो-स्त्रङ्गार्थापुवेषु चैवम् । नोच्छिष्ठाश्वनस्त्रपतिप्रसाधनपादप्रचाल-नोद्धर्मनोपसंग्रहणानि । विप्रोष्णोपसंग्रहणं गुरुभार्यायां तद्-पुत्रस्य च । नैके युवतौनाम् । व्यवहारप्राप्तेन सार्ववर्णिकं भैक्षचरणमभिश्वस्त्रपतिवर्ज्जम् । आदिमध्यान्तेषु भवच्छब्दः प्रयोज्या वर्णात्पूर्वेण । आचार्यज्ञातिगुरुस्त्रेष्वाभेऽन्यतः । तिष्ठां पूर्वे परिहरन् निवेद्य गुरुवेऽनुज्ञातो भुज्वीत । असति वौ तद्वार्यापुवस्त्रहङ्गचारिभङ्गः । वाग्यतस्त्रूप्यवलालुप्यमानः सन्विधायोदवां स्त्रशेत् । शिष्यगिष्ठिरवधिनाशक्तौ रक्षुदेणुविद-लाभ्यां तनुभ्यामन्येन घन् राज्ञा शास्यः । हादशवर्पार्थेकैक-वेदे ब्रह्मचर्यं चरेत् प्रतिहादशवर्षेषु यहशान्तं वा । विद्यान्ते

गुरुरथे निमन्त्रयः ततः कृतानुज्ञानस्य ज्ञानम् । आचार्यः  
अष्टो गुरुणां मातृत्वेके मातृत्वेके ।

इति गौतमौये धर्मशास्त्रे हितोयो ध्यायः ॥ २ ॥

### ४३० लृतीयोऽध्यायः ।

तस्याश्रमविकल्पमेके ब्रवते ब्रह्मचारी गृहस्थो भिक्षुब्बं-  
खानस इति तेषां गृहस्था योनिरपजनत्वाटितरेषाम् । तथोक्तं  
ब्रह्मचारिण आचार्याधौनत्वमात्रं गुराः कर्मशेषेण जूर्पत् ।  
गुरुब्बंभावे तटपत्यवृत्तिस्थानवृद्धे मव्रद्वाचारिण्यग्नौ वा । एवं-  
वृत्तौ ब्रह्मनोकमवाप्नाति जिरेन्द्रियः । उत्तरेषाच्छैतदविरोधौ ।  
अनिचया भिक्षुरुर्हरेता ध्रुवशीला वर्षासु भिक्षार्थी ग्राम-  
मियात् । जघन्यमनिवृत्तं चरेत् । निवृत्ताशोर्वाक्चक्षुःकर्म-  
संयतः । कोपौनाच्छाटनार्थं वासो विभृयात् । प्रहौणमेके  
निषेजनाविप्रयुक्तम् । ओषधिवनस्पतौनामङ्गमुपाटदौत । न  
द्वितीयामुपद्वृत्तुं रात्रिं ग्रामं वसेत् । मुखः शिखौ वा वर्जये-  
ज्ञाववधम् । समा मूत्रेषु हिसानुग्रहयोरनारभ्नो । वैखानसो  
वने मूत्रफलाशो तपःशौलः आवणकेनान्निमाधायाग्राम्यभोजो  
देवपिण्डमनुयभूतर्षिपूजकः सर्वातिथिः प्रतिसिद्धवज्ज्ञ भैचम-  
प्ययुज्ञोत, न फालकष्टमधितिष्ठेद, ग्रामस्त्र न प्रविशेज्जटिल-  
सौराज्जिनवासा नार्तशयं भुज्ञोत । एकाश्रमं त्वाचार्याः  
प्रत्यक्षविधानाद्वार्हस्थस्य गार्हस्थस्य ।

इति गौतमौये धर्मशास्त्रे लृतीयोऽध्यायः ॥ ३ ॥

चतुर्थीऽध्यायः ।

गृहस्थः सटशी भार्यां विन्दनानन्यपूर्वां यवोयज्ञोम् ।  
 असमानप्रशरेविंवाह जहौ सप्तमात् पिण्डवस्तुभ्य वीर्जिनय  
 मालवस्तुभ्यः पञ्चमात् । ब्राह्मी विद्याचारिवस्तु गोलसम्पदाय  
 दद्यादाच्छाद्यालक्ष्मताम् [१] । संयोगसन्ध्यः प्रजापत्ये महाधन्ये  
 चरतामिति [२] । आर्षे गोमिद्युनं कन्याकृते दद्यात् [३] ।  
 अन्तर्वेद्यत्विजे दानं टेवः [४] । अलक्ष्मत्वेच्छन्त्या स्वयं संयोगो  
 गान्धवः [५] । विन्दनानतिस्त्रोमतामासुरः [६] । प्रहृष्टादाना-  
 द्राच्चसु [७] । असंविज्ञानोपसङ्घमनां पैशाच [८] । चत्वारो  
 धर्मग्रा प्रथमः षडित्येके । अनुलोमानन्तरेकान्तरद्विन्तरासु  
 जाताः सुवर्णाम्बष्टाप्रनिषाददौषिण्यन्तपारश्वाः । प्रतिलोमासु  
 सूतमागधायोगवच्चत्तृवेदेहकचाण्डालाः । १. ब्राह्मस्थजीजनत्  
 पुत्रान् वर्णेभ्य आनुपुर्व्याद ब्राह्मसुतमागधयरडालान् तेभ्य एव  
 चक्षिया भूद्वावसिक्षक्षचियधौवरपुकाशान्, तेभ्य एव वेश्या  
 भृज्यकणठकमाहिष्यवैश्यवेदेहान् तेभ्य एव पारश्ववयवनकरण-  
 शूद्रान् शूद्रत्वेके । वर्णान्तरगमनसुत्कर्षाभ्यां सप्तमेन पञ्चमेन  
 चाचार्याः । सूत्शान्तरजातानाच्च प्रतिलोमस्तु धर्महीनाः  
 शूद्रायाच्च असमानार्थाच्च शूद्रात् प्राततहत्तिरन्त्यः पापिष्ठः ।  
 पुनान्ति साधवः पुत्राद्विपोरुषानार्षाइश, देवाहृशैव, प्राजा-  
 पत्याहश, पूर्वानि दश वरानाद्रानच्च ब्राह्मोपुत्राः बाह्मोपुत्राः ॥  
 इति गोतमसीये वर्णशास्त्रे चतुर्थीऽध्यायः ॥ ४ ॥

गौतमसंहिता ।

## पञ्चमोऽध्यायः ।

ऋतादुपेयात् सर्वत्र वा प्रतिषिङ्गवर्जम् । देवपिण्डमनुश-  
भूतर्षिपूजका नित्यस्वाध्यायः । पिण्डभ्यश्चाटकदानं यथोत्साह-  
मन्यद्कार्यदिरग्निर्दीयादिर्वा । तर्स्मिन् गृह्णानि देवपिण्ड-  
मनुष्यज्ञाः स्वाध्यायश्च । वलिकर्माग्नावग्निर्धन्वन्तरिविश्वेदेवाः  
प्रजापतिः स्तुष्टिकुदितिहोमः । दिग्देवताभ्यश्च यथासं इरे  
मरुदृशो गृहतेवताभ्यो प्रविश्य ब्रह्मणे मध्ये अङ्ग्र उटकूम  
आकाशयित्वन्तरिक्षे नक्षत्रेरभ्यश्च सायम् । स्वस्तिवाच्य भिज्ञा  
दानप्रश्नपूर्वन्तु ददातिषु चैवं धर्मेषु समद्विगुणसाहस्रानन्यानि  
फलान्यव्राह्मणग्राह्मणस्त्रियवेदपारगेभ्यः । गुर्वर्थनिवेशौषधार्थ  
हृतिक्षीणयक्षमाणाध्ययनाध्यसंयोगवैश्वजितेषु द्रव्यसंविभागो  
बहिर्वेदि भिज्ञमाणेषु कृताद्वभितरेषु । प्रातशुल्याप्यधर्म-  
संयुक्ताय न दद्यात् । क्रुद्धहष्टभौतात्तर्लुभ्यवालस्यविरमूढ-  
मत्तोन्नवाक्यान्तरात्मपातकानि । भोजयेत् पूर्वमर्तिथि-  
कुमारव्याधितर्गर्भिणोसुवासिनोस्यविरान् जघन्यांश्च । आचार्य-  
पिण्डसखोनान्तु निवेद्य वचनक्षिया ऋतिवाच्यश्चुरपिण्डव्य-  
मातुलानामुपस्थाने मधुपर्कः संवत्सरे पुनः पूजिता यज्ञ-  
विदाहयार्वाक् राज्ञश्च श्रोत्रियस्य । अश्रोत्रियस्यासनोदके  
श्रोत्रियस्य तु पाद्यमाध्यमत्वविशेषांश्च प्रकारयेत्रित्यं वा संस्कार-  
विशिष्टं मध्यताऽन्नदानमवेद्यसाधुवृत्ते विपरीते तु लगोदक-  
भूमिः स्वागतमन्ततः पूज्यानन्याशश्च श्रद्धासनावसथानुव्रच्यो-  
पासनानि सद्वक्षेयसोः समान्यत्यशोऽपि हौने असमानयांमी-  
तिथिरेकरात्रिकाऽधिष्ठृत्वसूर्योपस्थायौ कुशलानामयारोग्या-

गामनुप्रश्नोत्यं शूद्रस्याक्रान्त्यस्यानतिविरक्रान्त्यस्यो यज्ञे संहृत-  
स्यत भाजनन्तु चत्त्रियस्योऽहं व्राज्यणेभ्योऽन्यान् भृत्यैः सहानृशं-  
सार्थमानृशंसार्थम् ।

इति गौतमौये धर्मशास्त्रे पञ्चमोऽध्यायः ॥ २ ॥

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### षष्ठोऽध्यायः ।

पाटोपसंग्रहणं गुरुसमवायेऽन्वहम् । अभिगम्य तु विप्रोष्ठ  
मादपिण्डवन्धुनां पूर्वजानां विद्यागुरुणां तत्तदगुरुणां च  
सविपाति परस्य । नाम प्राच्याहमर्यामित्यभिवादोऽन्नसमवाये  
स्त्राद्युयोगेऽभिवादतोऽनियमेकै नाविप्रोष्ठ स्त्रीणाममादपिण्डव्य-  
भार्याभगिनौनां नोपसंग्रहणं भाद्रभार्याणां शश्वास ।  
ऋत्विक्खशुर्पिण्डमातुलानान्तु यवौयसां प्रत्यक्षानमनभि-  
वाद्यान्तथान्यः पूर्वः पौरोऽशौतिकारयः शूद्रोऽप्यपत्यसमेना-  
वराऽपार्यः शूद्रेण नाम चास्य वज्ज्येद्राज्ञश्चाजपः प्रेष्ठो भो  
भवन्निति वयस्यः समानेऽहनि जातो दशवर्षंहः पौरः पञ्चभिः  
कलाभरः श्रावियश्चारणास्त्रभिः राजन्यो वैश्वकर्म्मविद्याहोनो  
टौच्छितस्य प्राक् क्रयात् । वित्तवच्चुकर्म्मजातिविद्यावयांसि  
मान्यानि परबल्लौयांसि श्रुतस्तु सर्वेभ्यो गरौयस्त्रां लत्वाहर्म्मस्य  
श्रुतेष्व । चक्रिदशमौख्यानुग्राह्यवधूस्त्रातकराजभ्यः पथो दानं  
राज्ञो तु श्रावियाय श्रावियाय ।

इति गौतमौये धर्मशास्त्रे षष्ठोऽध्यायः ॥ ३ ॥

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## सप्तमोऽध्यायः ।

आपत्कल्पो ब्राह्मणम्यावाह्न्याहिद्योपयोगोऽनुगमनं शुश्रूषा-  
ममासेव्राद्विष्णा गुरुर्यजनाध्यापनप्रतिग्रहाः सर्वेषां पूर्वः पूर्वी  
गुरुस्तदलामे चत्रवृत्तिस्तदलाभे वैश्यवृत्तिः । तस्यापश्चं गन्ध-  
रसकृतान्तिलशाणक्षीमाजिनानि रक्तनिर्णिके वामसौ चौरस्त्वा  
मविकारं सूलफलपुष्पौषधमधुमांसटणोदकापथ्याति पशवस्य  
हिंसासंयागे पुरुषवसाकुमारीहेतवश्च नित्यं भूमिवर्गहियवा-  
जावश्च ऋषभधिवचनडुहस्तैके । विनिमयस्तु रसानां रसैः  
पशुनाश्च म खत्रणाकृतान्त्रयास्तिलानाश्च समेनामेन तुपश्चप्य  
मम्यवर्ये सर्वधातुवृत्तिरशक्तावशूदणा तदप्यके प्राणसंशये तहर्य-  
सङ्करोऽभव्यनोयमस्तु । प्राणसंशये ब्राह्मणोऽपि शस्त्रमाददौत  
राजन्यो वैश्यकर्म्म वैश्यकर्म्म ।

इति गौतमौये धर्मशास्त्रे सप्तमोऽध्यायः ॥ ७ ॥

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## अष्टमोऽध्यायः ।

द्वौ लोके धृतवतौ राजा ब्राह्मणश्च बहुश्रुतस्तयो । चतुर्विधस्य  
मनुष्यजातस्वान्तः संज्ञानां चलनतपनसर्पणानामायत्तं जीवनं  
प्रसूतिरक्षणमसङ्करो धर्मः । स एष वहुश्रुतो भवति लोकवेद-  
वेदाङ्गविदाकावाक्येतिहाम-पुराण-कुशलस्तदपेक्ष्यत्वा-  
रिंशता संस्कारैः संस्कृतख्लिष्टु कर्म्मस्त्वभिरतः षट्सु वासामय-  
चारिकेष्वभिविनीतः षड्भिः परिह्वार्यो राजा बध्यश्वावध्यश्वा-  
दण्डग्रस्तावहिष्कार्यापापरिवादश्वापरिह्वार्यस्त्वेति । गर्भाधान-

पं संवनसोमन्तोऽनुग्रनजातकम्भी नामकरणाद्यप्राग्नतचौडोपनयम्  
चत्वारि वेदत्रनानि स्नानं महाधर्माच रिणोमंयागः पञ्चानां  
यज्ञानामानुष्ठानं देव-पितृ मनुष्य भूत व्रद्ध्यामिनेषाज्ञाष्टका-  
पावेण्याज्ञावस्थाप्रदायणोचैवाज्ञयूर्जोति मप्त पाकयज्ञमंस्या  
अम्ब्य वियमनिहावटर्गपौणमानावप्रदणां चातुर्स्याम्ब्यनिरुद्धृपश्च-  
वभ्य वैत्रामणांति मप्त द्विवैज्ञसंख्यां आग्नेयोऽत्यनियोम  
उक्तथः षाड़शि वाजपेयाऽतिरावोऽप्सार्याम इति मप्त साम-  
संख्या इत्येते चत्वारिंशत् संस्काराः । अथाष्टावाक्यगुणाः दया  
सर्वभूतेषु चातिरनसूया । शैचमनायासो मङ्गलमकार्पण्यम-  
स्यहेति यस्यैते न चत्वारिंशत् संस्कारान वाष्टावाक्यगुणान  
स व्राज्ञाणः सायुज्यं सालोक्यज्ञ गच्छति । यस्य तु खलु  
संस्काराणामिकटेशाऽप्यष्टावाक्यगुणां अथ स व्राज्ञाणः सायुज्यं  
सालोक्यज्ञ गच्छति गच्छति ।

इति गौतमीये धर्मशास्त्रे अऽमोऽध्यायः ॥ ८ ॥

### नवमोऽध्यायः ।

स विधिपूर्वं स्नात्वा भार्यामभिगम्य यथोक्तान् गृहस्थ  
धर्मान् प्रयुज्ञान इमानि व्रतान्यनुकरेत् । स्नातको नित्यं शुचिः  
सुगम्यः स्नानशोनः सति विभवे न जोर्यमलवदासाः स्नात  
रक्तमलवदन्यवृत्तं वा वासो विभृयान् सगुप्तान्हौ निर्णिताम-  
शक्तौ न रुद्रश्मश्रुकस्माद्वार्गमपश्च युगपद्मारयेनाज्ञिना  
पिवेत् तिष्ठन्नइतोदकेनाचामिन शूद्राशुच्येकपाख्यावर्जितेन न  
वायुमिनिप्रादित्यापो देवता गास्त प्रातपश्चन् वा मूर्वपुरीषा

मेध्यान्युद्देश्ये द्वैत् देवताः प्रति पाटौ प्रसारयेत् पर्णलोद्वाशमभि-  
मूलपुरोषापाकर्षणं कुर्यात् भस्मकेशतुषकपालान्याधिर्तष्टेत्  
स्त्रेच्छाशुच्यधार्मिकैः सह सम्भाषेत् सम्भाष्य, पुरुषकृतो मनसा  
ध्यायेद्वाह्न्येन वा सह सम्भाषेत् । अधेनुं धिनुभव्योत  
व्रूयादभद्रं भद्रमिति कपाल भगालमिति मणिधनुरितौन्द-  
धनुः । गां धयन्तीं परस्मै नाचच्छौत न चैनां वारयेत् मिश्रुनी-  
भूत्वा शौचं प्रति विलम्बेत न च तास्मन् शयने स्वाध्यायम-  
धौयोत नचापररात्रमधोत्य पुनः प्रतिसंवशेन्नाकल्यां नारी-  
मभिरमयेत् रजस्त्वां न चैनां श्लिष्टेन्न कन्यामग्निमुखोपधमन-  
विगट्हशाद्-वहिगंभ्यमात्य-धारण पापीयसावलेखनभार्या। सह-  
भोजनाच्चन्त्यैक्षण्यकुद्वारप्रवेशनपाटधावनामन्दिग्धस्थभोजन-न-  
दोबाहुतरण वृक्षविषमारोहणावरोहणप्राणव्यवस्थानानि च  
वर्ज्जेत् सन्दिधां नावमधिरोहेत् । सर्वत एवात्मानां गोपायेत्  
प्राप्तत्वं शिराऽहनि पर्यटेत् प्राप्तत्वः तु रात्रौ । भूचोद्वारे च न  
भूमावनव्याप्तिः नाराच्चावस्थात् भस्मकरीषक्षेत्रं च्छायापर्थि-  
काम्येषु उमे भूलपुरोषे दिवा कुर्यादुद्धुखः सम्ययोष्व रात्रौ  
तु दक्षिणामुख पालाश्वासनं पादुके दन्तधावनमिति वर्जयेत् ।  
सोपानत्कशाश्वनासनशयनाभिवादनमस्कारान् वर्जयेत् । न  
पूर्वाङ्गमध्यन्दिनापराङ्गानफलान् कुर्यार्थद्यथाशक्ति धर्मार्थं  
कामेभ्यस्तुषु च धर्मात्तरः स्यात् नग्नां परयोषितमौचित न पदा-  
सनमाकर्षेन्न शिश्रादरपानिपाटवाक्चक्षुश्चापलानि कुर्याच्छेदन  
भेदनविलिखनविमर्हनावस्फोटनानि नाकस्मात् कुर्याच्चापरि-  
वत् सतत्वीं गच्छेत् कुलस्कृलः स्यात् यज्ञमवृतो गच्छेद्वर्णनाय  
तु कामं न भव्यतुत्सङ्के भक्षयेत् रात्रौ प्रेष्याहृतमुहृतस्तेह-

विलपनपिण्डा कमथितप्रभृतीनि चातुर्वीर्याणि नाश्रोयात् ।  
सायं प्रातस्त्वन्नमभिपूजितमनिन्दन् भुज्ञात न कदाचिद्रात्रो नग्नः  
स्वपेत् स्नायादा । यच्चात्मवस्ता बृद्धाः सम्बिनौता दध्नाभ-  
मोहिवियुक्ता बेदविद आचक्षते तत् समाचरेद्योगदेमार्थमौ-  
श्वरमधिगच्छेन्नात्मन्यत्र देवगुरुधामिकेभ्यः प्रभूतैषीटकयव-  
स्त्रुशमात्मापनिष्ठुमणमार्यजनभूयिष्ठमनलसमृद्धं धामिका-  
धिष्ठितं निकेतनमावस्तु यतेत । प्रशस्तमङ्गत्यदेवतायतनचतु-  
ष्यादौन् प्रटक्षिणमावत्तेत । मनसा वा तत्समग्रमाचारमनु-  
पालयेटापत्कल्पः । सत्यधर्मा आर्यवृत्तः शिष्टाध्यापकशौच-  
शिष्टः श्रुतिनिरतः स्याद्वित्यमहिंस्तो मृदुः दृढ़कारो दमटान-  
शौल एवमाचारो मातापितरौ पूर्वापिरान् सम्बन्धान् दुरितेभ्यो  
मोक्षयिष्ठन् स्नातकः शश्वद्वद्वालोकान् च्यवते न च्यवते ।

इस गौतममौद्यो धर्मशास्त्रे नवमोऽध्यायः ॥ ८ ॥

### दशमोऽध्यायः ।

हिजातौनामध्ययन्नमिज्या टानं बाह्याणस्त्राधिकाः प्रवचन-  
याजनप्रतिग्रहाः पूर्वेषु नियमस्त्वाचार्यज्ञातिप्रियगुरुधनविद्या-  
विनिमयेषु ब्रह्मणः सम्प्रदानमन्यत्र यथोक्तात् क्षिविवाणिज्ये  
चास्यंकृते कुमौदघ्ने । राज्ञोऽधिकं रक्षणं सवभूतानां न्याय-  
दण्डत्वं विभृयाद् ब्राह्मणान् श्रोत्रियान् निरुत्माहांशाब्राह्मणा-  
नकरांश्वापकुर्वण्णांश्च योगश्च विजये भये विशेषेण चर्या च  
रथधनुर्भ्यां संग्रामे संस्थानमनिष्टित्वा न दोषो हिंसायामाहवे-  
दन्यत्र व्यक्षसारथ्यागुधक्षताज्जलिप्रकौर्यकेश-पराङ्ग खोर्पावष-

स्वत्त-वृथा। रुद्र-दूषगात्रा द्वाग-वादिभ्यः चक्रियश्वदन्धरम् सुपजीवेत  
 तद्वृत्तिः स्यात् जेता लभेत् सांयामिक वित्तं बाह्यनन्तु राज्ञ  
 उद्धारथा पृथग् जयेऽन्यत् तु यथा हे भाजयेदाजा राज्ञे बलिटानं  
 कर्षकं देशमस्थम् षष्ठं वा पशुहिरण्ययोरप्यकै पञ्चाशङ्कागात्  
 विंशतिभागः शुल्कः पश्ये मूरफलपुष्पौषधमधुमांसद्विन्यनानां  
 षष्ठं तद्रवणधर्मित्वात् तेषु तु नित्ययुक्तः स्वादधिकेत वृत्तिः  
 शिल्पिना मासि मास्येकेकं कर्म्म कुर्युरतेनात्मापजीविनो  
 व्याख्याता नौचक्रौचक्तव्य भक्त तेभ्यो दद्यात् पश्यं वर्णाशुर्भर-  
 ष्ठपचये न देवं प्रनष्टमस्यामिकमधिगम्य राज्ञे प्रब्रूयुविख्याप्य  
 संवत्सरं राज्ञो रच्यमूर्द्धमधिगम्यन्तु तथैः राज्ञः शेषः स्वामी  
 करक्यक्रयसंविभागपरियहाराधगमेषु ब्राह्मणस्याधिकं लक्ष्यं  
 चक्रियस्य विजोतं निर्विष्टं वैश्वदेवूदयोर्निर्धारिगमो राजधनं न  
 ब्राह्मणस्याभिरुपस्यान्नाद्वया व्याख्यातः षष्ठं लभेतेत्येके चौरहृ-  
 तसुपजीत्य यथास्यानं गमयेत् कोशाद्वा दद्याद्रक्षं बालधनस्या-  
 व्यवहारप्रापणात् समाहत्तेर्वा । वैश्वस्याधिकं छषिवणिकपाशु-  
 पात्यकुमीदम् । शूद्रश्वतुर्थो वर्ण एकजातिस्यस्यापि सत्यम-  
 क्राधः शोदमाचमणार्थं पाणिपाटप्रचालनमेवेके आदिकर्म्म  
 सूत्यमरणं स्वदारहृतिः परिचर्या च चरेषां तेभ्यो हृत्ति लिप्से त  
 काणीन्यपानच्छवदासः कूस्ते न्युच्छिष्टाशनं शिल्पहृत्तिश यज्ञाया-  
 श्रितो भर्त्यस्तन चौषोडिपि तेन चोत्तरस्तदर्थोऽस्य निचयः  
 स्यादनुज्ञाताऽस्य नमस्कारो मन्त्रः पाकयज्ञैः स्वयं यज्ञेतेत्येके ।  
 सर्वे चात्तरात्तरं परिचरं युरार्थ्यानार्थ्यांवर्यतिचेपे कर्मणः साम्यं  
 साम्यम् ।

इति गौतमौवै धर्मशास्त्रे दशमोऽध्यायः ॥ १० ॥

## एकादशोऽध्यायः ।

राजा सर्वस्येषे ब्राह्मणवर्जीं साधुकारी स्यात् साध्वादी  
 क्वयामान्वौक्तिक्याच्चाभिविनीतः शुचिर्जितेन्द्रियो गुणवत्-  
 सहायोऽपायसम्पदः समः प्रजासु स्याहितज्ञासां कुर्वीत । तस्मु-  
 पर्यासौनसधस्ता उपासौरमन्ये ब्राह्मणेभ्यस्तेऽप्यनं मन्येरन् ।  
 वर्णनाश्रमांश्च न्यायतोऽभिरक्षेच्चलतस्वैनान् स्वधर्मे स्यापयेद्व-  
 र्द्धस्थो ह्यांश्चभाग्यभवतोति विज्ञायते । ब्राह्मणच्च पुरो दधीत  
 दिव्याभिजन-वाग्रुपवयःशौलसम्यनं न्यायव्रतं तपस्त्रिनं, बत्-  
 प्रसूतः कर्माणि कुर्वीत । ब्रह्मप्रसूतं हि घटमृष्ट्यते न व्यथत इति  
 च विज्ञायते । सानि च दैवोत्पातदिन्तकाः प्रवृग्युस्तान्याश्रयेत,  
 तदधीनमपि द्वेके योगचिनं प्रतिजानते । शान्तिपुण्याहस्त्वय-  
 नायुष्ममङ्गलंयुक्तान्याभ्युदयिकानि विद्वेषिणां सम्बलनमभिचा-  
 रहिष्वद्याधिसंयुक्तानि च शालान्तौ कुर्यादुयथोक्तस्त्विजोऽन्या-  
 नितस्य व्यनहारो वेदो धर्मशास्त्राण्डाव्युपवेदाः पुराणं देश-  
 जातिकुलधर्माच्चाच्चायैरविरुद्धाः प्राप्ताण । क्षतिवणिक्यपाशुपात्य-  
 कुसौदकारवः खेस्ते वर्गे । तेभ्यो यथाधिकारमर्थान् प्रत्यवहृत्य  
 धर्मात्यवस्थान्यायाविगमे तर्कोऽभ्युपायस्तेनाभ्युद्यु यथास्थानं  
 गमयेद्विप्रतिपत्तौ त्रयौदिव्याद्वैश्यः प्रत्यवहृत्य निष्ठां गमये-  
 दथाहाच्च निःश्रेयसं भवति । ब्रह्माचत्रेषु सम्बहुत्तं देवपितॄ-  
 मनुष्यान् धारयतीति विज्ञायते । दण्डो दमनादित्याहुस्तेना-  
 दान्तान् दमयेद्वर्णाश्चमाश्च स्वकर्मनिष्ठाः प्रेत्य कर्मफलमनुभूय-  
 ततः श्रेष्ठेण विशिष्टदेशजातिकलहपायुःशुतहृत्यपित्तसुखमेधसो

न अ प्रतिपद्यते विद्याच्च । विपरीता न ज्ञान्ति । तानाचायाः प-  
देशोदण्डच पालयते तस्माद्राजाचार्यावनिन्द्यावनिन्द्यो ।

इति गौतमौये धर्मशास्त्रे एकादशोऽध्यायः ॥ ११

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### द्वादशोऽध्यायः ।

शूद्रो हिजातीनभिसन्ध्यायाभिऽहृत्य च वाग्दण्डपारुष्या-  
भ्यामङ्गं मोचो येनोपहन्यादार्थस्त्रभिगमने लिङ्गोद्धारः ।  
स्वहरणच गोला चेष्टोऽधिकोऽयाह्वाच्च । वेदसुपश्चरुतस्त्र-  
पुजतुभ्यां शावप्रतिपूरणसुदाहरणे जिह्वाच्छेदो धारणे शरौर-  
मेद चासनशयनदाकृपथिषु समप्रेसुदंडः शतम् । चक्रियो  
व्राज्ञणाक्रोधे दण्डपारुष्ये हिगुणमध्येष्ट, वैश्वो व्राज्ञणस्तु  
चक्रिये पञ्चाशत्तदर्षं, वैश्वे न शूद्रे किञ्चित् व्राज्ञणराजन्यवत्  
चक्रियवैश्यावष्टापाद्यां । स्तेयकिर्त्त्वं शूद्रस्य हिगुणोत्तरामणो-  
तरेषां प्रतिवण विदुषोऽतिक्रमे दण्डभूयस्वं । फलहरितधान्य-  
शाकादाने पञ्चकाषालमत्ये । पशुपौडिते स्वामिदोष, पालसं-  
युक्ते तु तस्मिन् । पथि चेनेऽनाहते पालचेत्रिकयोः । पञ्च माषा  
गवि षड्डे खरेऽखमहिष्योर्दशाजार्वाषु हौ दौ सर्वविनाशे शतं,  
शिटाकरणे प्रतिषिद्धसेवायाच्च, नित्यं चेत्तिरण्डादूर्ष्टं स्वहरणच्च ।  
गोऽन्यर्थे लण्मेधान् वौरुद्दनस्यतौनाच्च पुष्पाणि स्वददाददीत  
फलानि चापरिवृतानाम् । कुसीदृष्टिर्धर्घर्घगा विश्विः, घृष्ण-  
माषकौ मासं नातिसांवत्सरौभिके, चिरस्थाने हैगुणं प्रयोगस्य ।  
मुक्ताधिनं वर्षते दित्यमतोऽवरुद्धस्य च । चक्राकालहिः कारिता-  
कायिकाशिखाधिभोगाच्च कुसीदं । पशुपजल्लोमचेत्रशतवाच्चेषु

भातिपद्मगुणम् । जडापोगण्डधनं दशवर्धयुक्तं परैः सचिवधौ भोस्तु-  
रश्चीत्रियप्रब्रजितराजन्यधर्मपुरुषैः । पशुभूमिस्त्रीणामनतिभोग  
क्षक्षयभाजि क्षयं प्रात्तकुर्युः, प्रातिभाव्यवर्णाक्षुल्कमद्यद्यत-  
दण्डान् पुत्रानध्याभवेयुर्ज्यव्रादियावितावक्रोतादिया नष्टाः  
सर्वा न निन्दिता न पुरुषांपराधेन । स्तेनः प्रकौर्यकेशो मुखलो  
राजानमिवात् कर्माचक्राणः पूतो वधमोक्ताभ्यामन्ननेनस्त्रौ  
राजा । न शारौरो ब्राह्मणदण्डः कर्मविवोगविख्यापनविवा-  
सनाङ्गकरणान्यप्रवृत्तौ प्रायश्चित्तौ स चौरसमः सचिवो मति-  
यूर्वे प्रतिग्रहीताप्यधर्मसंयुक्ते । पुरुषशक्त्यपराधानुवन्धविज्ञा-  
नाइयूडनियोगोऽनुज्ञानं वा विद्वित् समवायवचनाद् विद्वित्-  
समवायवचनात् ।

इति गौतमोये धर्मशास्त्रे द्वादशोऽध्यायः ॥ १२ ॥

### चयोदशोऽध्यायः ।

विप्रतिपत्तौ साचिशि मिथ्यासत्यववस्था बहवः स्युर  
निन्दिताः स्तकर्मसु प्रात्ययिका राजाङ्ग निष्ठौत्यनभिता-  
पास्तान्यतरस्त्रियपि शूद्रा । ब्राह्मणस्त्वब्राह्मणवचनादनुरोधो  
अनिवाषेनासमवेताः पृष्ठाः प्रब्रूपुरवचने च दोषिणः स्युः सर्गः  
सत्यवचने विपर्यते नरकः । अनिवाषैरपि वक्तव्यं पीडाक्षते  
निवन्धः प्रमत्तोक्ते च साक्षिसभ्यराजकर्तृषु दोषो धर्मतत्त्व-  
पोडायां । शपथैर्नेते शत्यकर्मणा तदेवराजब्राह्मणसंसदि स्वाद-  
ब्राह्मणानां । क्षुद्रपञ्चनृते साक्षीं दश हन्ति, गोऽश्वपुरुषभूमेषु  
दशगुणोत्तरान्, सर्वं वा भूमी हरणे नरको, भूमिष्वदसु, सैयुन-

संयोगे च पशुवन्मधुसर्पिषो, गोवदस्त्रहिरण्यधान्यव्रज्जासु, याने-  
व्यश्ववन्मिथ्यावचने । याप्यो दण्डस्व साक्षौ, नानृतवचने दोषो  
जीवनस्तेत्तदधौनं, न तु पापौयसो जौवनं । राजा प्राड़्विवाको  
आङ्गाणो वा शास्त्रवित्, प्राड़्विवाको मध्यो भवेत् । संवत्सरं  
प्रतीवित् प्रतिभायां धेन्वनडुहस्तीग्रजनसंयुक्तेषु । श्रीग्रन्थमात्यथिके  
च । सर्वधर्मोभ्यो गरीयः प्राड़्विवाके सत्यवचनं सत्यवचनम् ।

इति गौतमीये धर्माशास्त्रे त्रयोदशोऽध्यायः ॥ १० ॥

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### चतुर्दशोऽध्यायः ।

शावमाशौचं दशरात्रमृत्यिग्नौचितव्रह्मचारिणां सपिण्डा-  
नामेकादशरात् । चक्षियस्व दादशरात्, वैश्यस्यार्द्धमासमेकं  
मासं शूद्रस्य । तत्त्वेन्तःपुनरापतेत् तच्छेष्टेण शुद्धेरन्, रात्रिशेषे  
द्वान्यां, प्रभाते तिस्त्रिभिर्ग्राह्यणहतानामन्वचं राजक्रोधाच्च  
युद्धे प्रायोनाश्वकशस्त्राभिविषोद्वोद्वव्यनप्रपतनैश्चक्षतां ।  
पिण्डनिवृत्तिः सप्तने पञ्चमे वा जननेऽप्यवं । मातापित्रोस्तन्मा-  
तुर्वागर्भमाससमा रात्रिः संसने गर्भस्य । द्वारहंवा शुला चोर्ध्वं  
दशम्याः पञ्चिख्यसपिण्डयोनिसख्यये सहाध्यायिनि च सप्रज्ञा-  
चारिणेकाहं श्रीत्रिवेचोपसम्यन्न प्रेतोपसर्पने । दशरात्रमा-  
शौचमभिसन्धाय चेदुक्तं वैश्यशूद्रयोरार्त्तशौचीपूर्वयोश्च । द्वारहं  
वाचार्थ्यतत्पुत्रस्त्रीयाज्यशिष्येषु चैवमवरस्तेहर्णः पूर्वं वर्णसुप-  
स्तुशेत् पूर्वो वावरं तत्र शावोक्तमाशौचं । पतितचण्डालसूतिको-  
दक्षाशवस्यृष्टितरस्याद्युपसर्पने सचेलोदकोपसर्पनाच्छुद्धेच्छ-  
वानुगमे च । शुनश्च यदुपहत्यादित्येके उदकदानं सपिण्डे-

क्षतच्छस्य तत्स्खीणाञ्चानतिभोग एकेऽप्रदत्तानामधःशथ्या-  
सनिनो ब्रह्मचारिणः सर्वे न मार्जयेरन्न मासं भक्षयेयुरा-  
प्रदानात् । प्रथमण्टौयपञ्चमसप्तमनवमेष्ठदक्क्रिया वाससाञ्च  
त्यागः अन्ये त्वन्यानां दन्तजन्मादि मातापिण्डभ्यां तूष्णीं माता  
बालदेशान्तरितप्रवजितासपिण्डानां सद्यःशोचं । राजाञ्च  
कार्यविरोधाद्वाह्निणस्य च स्वाध्यायानिवृत्यर्थं स्वाध्याया-  
निवृत्यर्थम् ।

इति गौतमौये धर्मशास्त्रे चतुर्हृशोऽध्यायः ॥ १४ ॥

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### पञ्चदशोऽध्यायः ।

अथ आङ्गममावस्यायां पिण्डभ्यो दद्यात् । पञ्चमौप्रभृति  
वापरपञ्चस्य यथा आङ्गं सर्वस्मिन् वा द्रश्यदेशवाह्निणसविधाने  
वा कालनियमः; शक्तिः प्रकर्षेदुगुणसंस्कारविधिरन्वस्य ।  
नवावरान् भोजयेदरुजो यथोत्साहं वा ब्राह्मणान् शोक्तियान्  
वाग्रूपवयःशोलसम्पदान् । युवेभ्यो दानं प्रथममेके पिण्डवन्न च  
तेन मित्रकर्मी कुर्यात् । पुनाभावे सपिण्डा माणसपिण्डाः  
शिथाश दद्यु स्तांभावे ऋत्विगाचार्यैँ । तिळमाषब्रौहियवोद-  
कदानैर्मासं पितरः प्रीणन्ति, मतस्य हरिणरुद्धशशकूर्मवराहमेष-  
मांसैः संवत्सराणि, गव्यपयःपायसैर्द्वादशवर्षाणि, बाढीणसेन  
मांसैन कालशाकच्छागलौहखड़गमांसैर्मधुमिश्रैश्वानन्यम् ।  
न भोजयेत् स्तोनक्षीवपतितनास्त्रिकतद्वत्तिवौरहायेदिधि-  
षुपतिषुपतिष्ठौ-यामयाजकाजपालोत्सृष्टाग्निमद्यप-कुचरकूट-  
साच्चिप्रतिहारिकानुपपत्तिर्यस्य च कुण्डाशी सोमविक्रियः

वारदाहो गरदावकीर्णिगण्डेष्यागत्यागामिर्हिंसुपरिविज्ञिपारं  
वेनपर्याहृतपर्याधाटत्यन्नाअटुवलाः कुनचिश्चावदन्तः खिदि-  
यैनभेदकितवाजप्रेषप्रातिहृषकशूद्रापतिनिराकृतिकलासौ कु-  
सौदी विष्णिकशिल्पीयज्ञीविज्ञः वादिवतालनृत्यगीतशोलान्  
पित्रा चाकामेन विभक्तान्, शिष्यांश्चैके समोवांश्च । भोजयेद्गृहं  
विभो गुणवत्तम् । सद्यः आहोः शूद्रातत्यगस्तपुरीषे मासं  
नगति पितृस्तथात् तद्दहर्वद्वाचारी स्थात् । अपवच्चारडळ-  
पतितावेचणि दुष्टं तस्मात् परिशुते इद्यात् तिलैर्वा जिरेत्,  
यद्गतिपावनो वा शमयेत् । पद्मक्षिपावनाः प्रडङ्गविज्जेष्ठसार्म-  
कस्तिणाचिकित्सिमधुस्तिसुपर्णः पञ्चामिः स्नानको मन्त्र-  
ब्राह्मणविद्मर्मज्ञो ब्रह्मदेयानुसन्दान् इति हविःषु द्वै दुवला-  
दैन् आह एवैके आह एवैके ।

इति गौतमीये धर्मशास्त्रे पञ्चदग्नोऽध्यायः ॥ १५ ॥

### घोड़शोऽध्यायः ।

अवणादि वार्षिकं प्रोष्ठपदों वोपाकल्याधीयैत अद्वान्द्व-  
पञ्चमसासान् पञ्चदक्षिणायनं वा ब्रह्मचार्युतस्तद्गोमा । न मांसं  
भुज्ञोत द्वैसास्यो वा नियमी नाधीयैत वायो दिवा पांशुहरे  
कर्णश्चाविशि नक्तं वाणभेरौमृदङ्गगर्जात्तिश्वदेषु च अशृगाल-  
गर्हभस्तङ्गादे लाहितेन्द्रधनुनौहारेषभद्रश्वने चापत्तौ मूर्तित  
उच्चरिते निशासन्व्योदकेषु वर्षति चैके वत्सौकसन्तानमाचर्य-  
परिवेषे ज्योतिषोऽव भौतो यानस्यः शयानः प्रौढपादः  
अस्याग्रामालमहापथाश्चेतु पूतिगन्धानः शवदिष्याकौत्ति-

युद्धधिकारने सूतके चौड़ारे ऋग्यजुषभ्व सामग्र्ये यावदा-  
कालिका निर्बातभूमिकम्यराहुदर्शनोल्का सूतनयित्नुवर्षंविद्युतः  
प्रादुष्कृताग्निष्वतृतौ विद्युति नक्तम्भापररात्रात् चिभागादि-  
प्रवृत्तौ सर्वम् । उल्का विद्युत्समेत्येषां । सूतनयित्नुरपरा-  
ङ्गतिपि प्रदोषे सर्वे नक्तमर्द्धरात्रादहस्त सज्जोतिविषयस्ये च  
रात्रिप्रेते विप्रोष्य चान्याऽन्येन सह सङ्कुलोपाहितवेदसमाप्ति-  
च्छहिंशाइमनुष्टयज्ञभोजनेष्वहोरात्रमसावास्याच्च हरहं वा  
कात्तिकौ फालगुन्याषाढ़ी यौर्यमासौ तिस्रोऽष्टकास्त्रिरात्र-  
मन्यामेके अभितो वार्षिकं सर्वे वर्षविद्युतसूतनयित्नुसन्निपाते  
प्रस्त्रन्दिव्युद्दे भोजनाद्युत्सवे प्राधौतस्य च निशायां चतुर्मुङ्गत्ते  
निल्यमेके नगरे मानसमप्यशुचि श्राविनामाकालिकमक्षताच-  
शाद्विकसंयोगे च प्रतिविद्युत्य यावत् स्मरन्ति प्रतिविद्युत्य  
यावत् स्मरन्ति ।

इति गौतमीये धर्मशास्त्रे षोडशोऽध्यायः ॥ १६ ॥

### सप्तदशोऽध्यायः ।

ऋग्यस्तानां स्वकम्येषु द्विजातीनां ब्राह्मणो मुच्छीत प्रति-  
रुद्धोयाच्चधोदकयवस्त्रमूल-फलमध्यभयाभ्य द्यतश्चासनधान-  
पयोदधिकाराशफारि-प्रियङ्गुरुषङ्गांशकान्यप्रनोद्यानि । सर्वेषां  
पिण्डेवगुरुभृत्यभरणे चान्यवृत्तिश्चेत्रान्तरेण शूद्रात् पशुपाल-  
श्चेत्रकर्षकाकुलसङ्घतकारपिण्डपरिचारका भोज्यादा वर्षिक्  
चारश्शिल्यौ नित्यमभोज्यं केशकौटावपत्रं रजस्त्वाक्षुष्मान्तर्गुणि-  
पदोपहतं भूषणप्रेतितं गवोपज्ञातं भावदुष्टं शुक्तं केवलमदधि

युनः सिद्धं पर्युषितमशाकभच्यस्तेहमांस-भधुन्युत्सृष्ट पंचल्यभि-  
शसानपदेश्यदन्तिकतत्त्वकदर्थवन्धनिकचिकित्सक मृगयु-कारू-  
च्छिष्टमोजिगण-विद्युषाणामपाङ्गत्यानां । प्राग्दुर्वलाद्वृथान्  
आचमनोत्थानव्यपेतानि । समासमाभ्यां विषमसमे पूजान्त-  
रानर्दितच्च । गोश लौरमनिर्दशायाः सूतके चाजामहिष्ठोश  
नित्यमाविकमपेयमौष्ठमैकशफच्च । स्वन्दिनौश्मसूर्सान्धनौ  
नाच्च याच्च व्यपेतवत्साः । पञ्चनखाशाश्चकशशश्वाविट्-  
गोधाखड्गकच्छपा । उभयतोदत्तकेशलोमैकशफकलविष्टल्प-  
लवचक्रवाकहंसाः काककङ्गटभ्रश्येना जलजा रक्तपादतुण्डा  
आस्यकुकुटशूकरौ धेन्वनडुहौ, चापब्रदावसन्नवृथामांसानि  
किसलयक्याकुलशुननिर्यासलोहित—व्रश्नाश्वनिचिदारुवक-  
लाक टिट्रिभ मान्धाटनक्तच्चरा अभच्याः । भक्ष्याः प्रतुदा  
विष्किरा जालपादा मत्स्याशाविक्ता वध्याच्च धर्मार्थं व्याल-  
हता दृष्टदोषवाक्प्रशस्तान्यभुगच्छोपयुज्जीतोपयुज्जीत ।

इति गौतमौये धर्मशास्त्रे सप्तदशोऽध्यायः ॥ १७ ॥

### अष्टोदशोऽध्यायः ।

अस्ततन्वा धर्मे स्त्रौ नातिचरेऽर्दत्तर्त्तरं । वाक्चक्षुःकर्म-  
संयता पतिरपत्यलिप्सुर्वेवराद् गुरुप्रसूतां नर्तुमतीयात् पिण्ड-  
गोचर्कृषिसम्बन्धयो योनिमावाहा । नादेवरादित्येके ।  
नातिहितौयं जनयितुरपत्यं समयादन्यत जीवतस्त्रैवत्रे  
परस्मात् तस्य इयोर्वा रक्षणाङ्गत्तुरेव नष्टे भर्त्तरि षाडुवार्षिकं  
चपर्णं शूद्रमाणेऽभिगमनं प्रव्रजिते तु निहत्तिः प्रसङ्गात् तस्य

द्वादशवर्षीणि ब्राह्मणस्य विद्यासम्बन्धे भ्रातरि चैवं ज्यायसि  
यवोयान् कन्द्याग्नुपदमेषु षडित्येके त्रीन् कुमार्युतूनतीत्य स्तर्य  
शुज्येतानिन्दितेनोत्सृज्य पित्रानलङ्घारान् प्रदानं प्राग्न्तोर-  
प्रयच्छन् दोषो प्राग्वाससः प्रतिपत्तेरित्येक द्रव्यादानं  
विबाहसिद्धर्थं धर्मतत्त्वमयोगे च शूद्रादन्यत्रापि शूद्रादहु-  
पशोहीनिकर्मणः शतगोरनाहितान्मेः सहस्रगोश्च सोमपात  
मप्तमौच्चाभुक्ता निचयायाप्यहीनकर्मभ्य आचक्षीत राजा  
पृष्ठस्तेन हि भर्तव्यः श्रुतशौलसम्पन्नसे धर्मतत्त्वपौडायां तस्मा-  
करणे दोषो दोषः ।

इति गौतमीये धर्मशास्त्रेऽस्तादशोऽध्यायः ॥ १८ ॥

### एकोनविंशोऽध्यायः ।

उक्तो वर्णधर्मशाश्रमधर्मशाय खत्वयं पुरुषो यैन कर्मणा  
लिप्यते । यैतद्याज्ययाजनमभक्षयमत्तेनवदनं शिष्टस्याक्रिया  
प्रतिषिद्धसेवनस्मिति च तत्र प्रायद्वितीं कुर्यात् कुर्यादिति  
मीमांसन्ते न कुर्यादित्याहुर्नहि कर्म त्वयित इति कुर्यादित्य-  
परे पुनः रूपेनेद्वा पुनः सवनमायातौति विज्ञायते ब्रात्य-  
रूपेनेद्वा तरति सर्वं पापानं तरति ब्रह्महत्यां योऽश्वमेधेन  
यजते । निष्ठाभिश्वस्यमानं याजयेदिति च । तस्य निष्कृय-  
णानि जपस्तुयो होम उपवासो दानमुपनिषदो वेदान्ताः  
सर्वच्छन्दःसु संहिता मधून्यघमदंशमर्यवर्षशिरोरुद्राः पुरुष-  
सूक्तं राजनरौहिणे सामनौ वृहद्रथन्तरे पुरुषगतिर्महानाम्नगो  
महावैराजं महादिवाकीर्त्यं ज्येष्ठसाम्नामन्यतमद्विष्वमानं

कुरुण्डानि पावमान्यः सावित्री चेति पावनानि । पथोव्रतता  
शाकभक्षता फलभक्षता प्रस्तुतयावको हिरण्यप्राशनं दृतप्राशनं  
सोमपानमिति च मेध्यानि । सर्वे शिलोद्धयाः सर्वाः स्त्रवन्धः  
पुरुषा झदास्तौर्थानि ऋषिनिवासगोष्ठपरिस्तज्ज्वा इति देशाः ।  
ब्रह्मचर्यं सत्यवचनं सवनेषु दकोपस्थर्यनमाद्वरहताधःशार्णिता-  
नाशक इति तपांसि । हिरण्यं गौवर्णसोऽश्वो भूमिस्तिता  
दृतमन्त्रमिति देयानि । संवत्सरः षण्मासाश्वलारस्तयो द्वावे-  
कस्तुर्विंशत्यश्वो द्वादशाहः षड्हस्त्यहोऽहोरात्र इति कालाः ।  
एतान्येवानादेशे विकल्पेन क्रियेन् एनःसु गुरुषु गुरुणि  
लघुषु लघुनि क्वच्छातिक्षच्छ चान्द्रायणमिति सर्वप्रायश्चित्तं  
सर्वप्रायश्चित्तम् ।

इति गौतमौये धर्मशास्त्रे एकोनविंशोऽध्यायः ॥ १६ ॥

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### विंशोऽध्यायः ।

अथ चतुःषष्ठिषु यातनास्थानेषु दुखान्यनुभूय तत्रेमानि  
लक्षणानि भवन्ति । ब्रह्महाद्रैकुष्ठौ, सुरापः शावदन्तो, गुरु-  
तत्पगः पङ्कवधः, स्त्रशंहारौ कुनखौ, खित्रौ बख्लापहारौ  
हिरण्यहारौ दर्ढूरौ, तेजोऽपहारौ मण्डलौ, स्त्रेहापहारौ च्छयौ,  
तथाजोर्णवानन्नापहारौ, ज्ञानापहारौ भूकः, प्रतिहन्ता गुरोर-  
पस्त्रारौ, गोम्भौ जात्यन्धः, पिशुनः पूतिनासः, पूतिवक्षस्तु  
सूचकाः, शूद्रोपाध्यायः श्वपाकस्त्रपुसौसचामरदिक्कयौ मन्द्यप,  
एकशफविक्रयौ मृगव्याधः, कुण्डाशौ भृतकच्छैलिको वा नच्छत्रौ  
चार्वुदौ, नासिको रङ्गोषजोव्यभक्षभक्षौ गण्डरौ, ब्रह्मपुरुष-

तस्कराणां देशिकः पिण्डितः परणो महापथिक गणिडक-  
शुण्डालो पुक्सी गोष्ववकीर्णी मध्वामेहौ, धर्मपद्मैषु स्थान्ते-  
युनप्रवर्त्तकः खल्वाटसगोवसमयस्यभिगामी पिण्डमाणभगिनौ-  
स्यभिगाम्यावौजितस्तेषां कुब्रकुण्डमण्डव्याधितव्यङ्गदिरद्रात्या-  
युषोऽत्यवुद्यश्वण्ड परणशैलूष-तस्कर परपुरुष-प्रेष्ठपरकर्मकराः  
खल्वाटचक्राङ्गसङ्गीर्णाः क्रूरकर्माणाः क्रमशशान्त्याशोपपद्यन्ते  
तस्मात् कर्तव्यमिवेह प्रायश्चित्तं विशुद्धैर्लक्षणैर्जायन्ते धर्मस्य  
धारणादिति धर्मस्य धारणादिति ।

इति गौतमौये धर्मशास्त्रे विंश्शोऽध्यायः ॥ २० ॥

### एकविंश्शोऽध्यायः ।

त्वज्येत् पितरं राजघातवां शूद्रायाजकं वेदविष्णवकं  
भूणहनं यश्चान्त्यावसायिभिः सह संदसेदन्त्यावसायिन्या वा  
तस्य विद्यागुरुन् योनिसम्बन्धांश्च सत्त्वियात्य सर्वाण्युदका-  
दीनि प्रेतकर्माणि कुर्यात् पात्रज्ञास्य विपर्यस्येयः । दासः  
कर्मकरो वावकरादमेध्यपात्रमानौय दासौ घटान् पूर्यित्वा  
दक्षिणामुखः पदा विपर्यस्येदमनुदकं करोमिति नामग्राहस्तं  
सर्वेऽन्वालभेरन् प्राचीनावौतिनो मुक्तशिखा दिद्यागुरवो  
योनिसम्बन्धांश्च वौचेरन्नप उपसृश्य ग्रामं प्रविशन्ति । अत  
काहुं तेन सम्भव्य तिष्ठेदेकरात्रं जपन् सावित्रौमज्ञानपूर्वं  
ज्ञानपूर्वच्छेत् विरात्रम् । यस्तु प्रायश्चित्तेन शुध्येत् तस्मिन्  
शुद्धे शातकुम्भमयं पात्रं पुख्यतमाद्बुदात् पूर्यित्वा स्वन्नौस्थो  
वा त इनमप उपसर्गेयुः । अथास्मै तत्पात्रं दद्युस्तत्

सम्प्रतिगृह्य जपेच्छान्ता द्यौः शान्ता पृथिवी शाक्तं शिष्य-  
मन्तरौचं यो रोचनस्तमिह गृह्णामौखेतैर्यजुभिः पावमानीभि-  
स्तरत्समन्वीभिः कुम्भार्खेचाउद्यं जुहुयाहिररख्यं ब्राह्मणाय वा  
दद्याह्नामाचार्याय । वस्तु तु प्राणाल्तिकं प्रायश्चित्तं सं ज्ञनः  
शुध्येत् । तस्य सर्वांख्यदकादौनि प्रेतकर्मा॒णि कुर्युरेतदेव  
शान्तुगदकं सर्वेषपपातकेषपपातकेषु ।

इति गौतमीये धर्मशास्त्रे एकविंशोऽध्यायः ॥ २१ ॥

### द्वाविंशोऽध्यायः ।

ब्रह्महः सुराप-गुरुतत्त्वग-मालृषिटद्यो निश्चम्बन्धगर्हनना-  
स्तिक-निन्दितकर्माभ्यासि-पतिताल्बाग्यपतितत्वागिनः पातक-  
संयोजकाय तैश्चाव्दं समाचरन् । हिजातिकर्मभ्यो हानिः  
स्थतमं परद चासिर्जिस्तामेके नरकां । व्रौणि प्रथमान्यनिहेष्यानि  
मनुन खोख्यगुरुतत्त्वगः पततोत्येको भ्रूणहनि हौनवर्षसेवायाच्च  
स्त्री पतति कौटसाच्च राजगामिपैश्नं गुरोरन्ताभिशंसनं  
महापातकसमानि । अपाङ्गत्यानां प्रागदुर्बलाज्ञोहन्तव्रज्ञो-  
ज्ज्यतन्त्वक्षदवकीर्णपतितसाविक्रीकेषूपपातकं, याजनाध-  
पनादविगाचार्यौं पतनीयसेवाया च्छैद्यावन्यल हानात् पतति ।  
तस्य च प्रतिग्रहीतेत्येके । न कहिंचिन्मातापिक्रोरवृत्तिदायन्तु  
न भजेरन् । ब्राह्मणाभिशंसने दोषस्तावान् द्विरनेनसि दुर्बल-  
हिंसायामपि मीचने शक्तव्येत् । अभिक्रध्यावगोरणं ब्राह्मणस्य  
वर्षशतमस्त्रयं, निर्धाति सहस्रं, लोहितदर्शने बाषतस्तप्रस्त्रन्य  
पांशुन् संगृहीयात् ।

इति गौतमीये धर्मशास्त्रे द्वाविंशोऽध्यायः ॥ २२ ॥

## त्योविंशोऽध्यायः ।

प्रायस्त्रित्तमन्तौ शक्तिर्वृद्ध्मन्त्रिरवच्छादितस्य लक्ष्यं वा  
स्याज्जन्ये शस्यसुताम् । खट्टाङ्गकपालपाणिर्बा इदादभ  
संवत्सरान् व्रज्ञाचारी भैचाय ग्रामं प्रविशेत् स्वकर्माचक्काणः,  
पथोपक्रामेत् सन्दर्भनादार्थस्य । स्नानासनाभ्यां विहरन् सवणेषु  
दकोपत्थर्णी शुधेत् । प्राणलाभे वा तत्रिमित्ते ब्राह्मणास्य  
द्रव्यापचये वा त्रावरं प्रति राज्ञोऽखमेधावभृये वान्ययज्ञोऽ-  
प्यग्निष्ठुरल्पत्वोत्पूष्टसेद्याद्याद्यवधे । हत्वापि आदेयाच्चैव  
गमे चाविज्ञाते वा । ब्राह्मणस्य राजन्यवधे षड् वाषिंकं  
प्राकृतं ब्रज्ञाचर्यं कृषभैकसहस्राश्च गादयात् । वैश्ये त्रैवाषिंकं  
कृषभैकशताश्च गा दद्यात् । शूद्रे संवत्सरसृष्टभैकदशाश्च  
गा दद्यादनाचेद्याच्चैवं गाज्ञ । वैश्यदद्यारुद्धुकनकुलकाकविवर-  
चरमूषिकाश्च । हिंसासु चास्थिमतां सहस्रं हत्वानस्ति-  
मतामनुद्वारे च । अपि वास्थिमतामैकैकस्मिन् किञ्चित्  
हद्यात् । परठे च पलालभारः सौसमाषव्य, वराहे षुतघटः,  
सर्पे लौहदण्डो, ब्रज्ञावज्वाच्च ललनायां जौबोवैशिकेन  
किञ्चित्तल्यान्वधनलाभवधेषु पृथग्वर्षाणि हे, परदारे चौणि ।  
ओत्रियस्य द्रव्यत्वाभे चोत्सर्गी यथास्यानं वा गमयेत् । प्रतिसिद्ध-  
मन्त्रसंयोगे सहस्रदाक् चेदग्न्युत्सादिनिराकृत्युपपातकेषु, चैवं  
स्त्रौ चातिचारिणौ गुप्ता पिण्डन्तु लभेत । अमानुषीषु गोवर्ज्जं  
स्त्रीष्वाते कुप्तारुद्धृतहोमो षुतहोमः ।

इति गौतमौये धर्मशास्त्रे त्योविंशोऽध्यायः ॥ २३ ॥

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## चतुर्विंशोऽध्यायः ।

सुरापस्य ब्राह्मणस्योषणामासिद्धेयुः सुरामास्ये मृतः  
 शुद्धदमत्या पाने पघोष्टतमुदकं वायुं प्रतिक्राहं तपानि  
 सक्षाच्छ्रुतोऽस्य संस्कारः । मूवपुरीषरेतसाच्च प्राशने  
 खायदात्रुखराणाच्चाङ्गच्च ग्राम्यकुक्टशूकरयोश्च गन्धाग्राणे  
 सुरापस्य प्राणायामो ब्रतपाशनच्च पूर्वैश्च दष्टस्य (दृष्टस्य) ।  
 तत्ये लोहशयने गुरुतत्यगः शयोत्सूर्योऽस्मीं वा ज्वलन्तीं श्लिष्टे-  
 श्लिष्टां वा सहषणमुत्कृत्याच्छ्रुतावाधाय दक्षिणाप्रतीचीं ब्रजेद-  
 जिह्वामा शरीरनिपातान्मृतः शुद्धेत । सखोसयोनिसगोत्रा-  
 शिष्ठभार्यासु च्छ्रुपायां गवि च तत्यसमोऽवकर इत्येके  
 खादयेद्यथोक्तां वा गर्हभेनावकौर्णी निकृतिं चतुष्पथे यजते  
 तस्याजिन मूर्ड्वालं परिधाय लोहितपात्रः सप्त गृहान् भैक्षं  
 चरेत् कर्माचचाणः संवत्सरेण शुद्धेत् । रेतस्कृत्वने भये  
 रोगे सुप्तेऽन्नौन्यनभैक्षचरणाणि सप्तरात्रं क्लान्त्यहोमः  
 साभिसन्धेव्वा रेतस्याभ्यां सूर्याभ्युदिते ब्रह्मचारौ तिष्ठेदह  
 रहभुज्ञानोऽस्यस्तमिते च रात्रिं जपन् सावित्रीमशुचिं  
 दृष्टादित्यमौकेत प्राणायामं क्लान्त्यभौज्यभोजनेऽमेधप्राशने वा  
 निष्परीषौक्षावस्त्रिरात्रावरमभोजनं सप्तरात्रं वा स्थर्यं शौर्णा-  
 न्युपयुज्जानः फलाव्यनतिक्रामन् प्राक्पञ्चनखेभ्यश्छर्दिंनो  
 शृतप्राशनज्ञाक्रोशानृतहिंसासु त्रिरात्रं परमन्तपः सत्यवाक्ये  
 चेहारुणीपावमानीभिर्हीमो विवाहमैथुननिर्माणाटसंयोगीप्वदोष-

अकौऽनृतं न तु खलु गुर्वर्थेषु यतः सप्त पुरुषानितस्य परतस्य  
हन्ति मनसापि गुरोरनृतं वदन्त्येष्वप्यर्थेष्वन्त्यावसायिनौ गमने  
कच्छ। द्वोऽमत्या द्वादशरात्रमुदक्यागमने विरात्रं विरात्रम् ।

इति गौतमौये धर्मशास्त्रे चतुर्विंशोऽध्यायः ॥ २४ ॥

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### पञ्चवि शोऽध्यायः ।

रहस्यं प्रायश्चित्तमविद्यातदोषस्य चतुर्कृचं तरतस्मन्दी-  
त्यसु जपेदप्रतिग्राह्य प्रतिजिष्ठन् प्रातिग्रह्य वाभोज्यं  
बुभुचमाणः पृथिवीमावपेहत्वन्तरारमण उदकोपमर्घनाच्छुद्धि-  
मेके स्त्रीषु पयोव्रतो वा दशरात्रं दृतेन हितीयमङ्गिस्तृतीयं  
दिवादिष्वे कमङ्गको जलक्षितव्रासा लोमानि नखानि त्वचं  
भासं शोणितं स्नायुस्यिमज्जानमिति होम आवनो मुखे  
मृत्योरासे जुहोमौत्यन्ततः । सर्वेषामितत् प्रायश्चित्तं भूयं  
इत्यायाः । तथान्य उक्तो नियमोऽग्ने त्वं वारयेति महा-  
व्याहृतिमिर्जुहुयात् कुम्भारणैश्चाच्यं तद्ब्रत एव वा ब्रह्महत्या-  
सुरापानस्तेयगुरुतत्येषु प्राणायामैः स्नातोऽघमर्घणं जपेत्  
सममञ्चमेधावस्थयेन सावित्रीं वा सहस्रकालं आवत्त्यन्  
पुनोतेहैवात्मानमन्तर्जले वाघमर्घणं विरावर्त्तयन् पापेभ्यो  
मुच्यते मुच्यते ।

इति गौतमौये धर्मशास्त्रे पञ्चविंशोऽध्यायः ॥ २५ ॥

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## षड्विंशोऽध्यायः ।

तदाहुः कतिधावकौर्णी प्रविशतीति मरुतः प्राणेनैन्द्रं  
बलेन दृहस्तिं ब्रह्मवर्च्चसेनाग्निमेवेतरेण सर्वेणेति सोऽमावा-  
स्यायां निश्चग्निसुपसमाधाय प्रायश्चित्ताज्याहृतीर्जुहोति  
कामावकीर्णेऽस्मावकौर्णीऽस्मि कामकामाय स्वाहा कामाति-  
सुखोऽस्मागभिसुखोऽस्मि कामकामाय स्वाहेति समिधमाधाया-  
नुपर्यच्च यज्ञदास्तु क्षत्रोपस्थाय सञ्चासिच्छत्वित्येतया त्रिरू-  
पतिष्ठेत त्रय इमे लोका एषां लोकानामभिजित्या अभिक्रान्त्या  
इत्येतदेवैकेषां कर्माधिकृत्ययोः पूत इव स्यात् स इत्यं  
जुहयादित्यमनुमन्त्रयेद्वरो दर्शणेति । प्रायश्चित्तामविशेषाह-  
नार्जवपैशुन-प्रतिषिद्धाचारानाद्य प्राशनेषु । शूद्रायाच्च रेतः  
सिक्कां योनौ च दोषवति कर्मण्यभिसन्धिपूर्वेष्वविज्ञाभिरप  
उपसृशेहारुणौभिरच्चैवां पवित्रैः प्रतिषिद्धवाङ्गनसयोरपचारे  
व्याहृतयः सज्जाताः पञ्च सर्वास्तपो वाचामेदहञ्च आदित्यश्च  
पुनातु स्वाहेति प्रातः रात्रिः मा वरुणश्च पुनात्विति  
सायमष्टौ वा समिधमादध्याद्वक्ततस्येति हृत्वैवं सर्वस्मादेनसो  
मुच्यते मुच्यते ।

इति गौतमौये धर्मशास्त्रे षड्विंशोऽध्यायः ॥ २७

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## सप्तविंशोऽध्यायः ।

अथातः कृच्छान् व्याख्यास्यामो । इविष्यान् प्रातराशान्  
भुक्ता तिस्रो रात्रौनाश्चौयादथापरं व्रग्हं नक्तं भुज्जीत  
अथापरं व्रग्हं न कञ्च न याचेदथापरं व्रग्हसुपवसेत् तिष्ठे-

दहनि, रात्रावासीत् । चिप्रकामः सत्यं वदेदनार्थे न सचाषेत्,  
रौरवयौधार्जिने नित्यं प्रयुज्जीतानुसवनमुटकोपस्थश्चनमापो-  
हिष्ठेति तिसूभिः पवित्रवताभिर्मार्जयत् हिरण्यवर्णाः शुचयः  
पावका इत्यष्टाभिः । अशोटकतर्पणं । उँ नमो हमाय मोहमाय  
मंहमाय धुन्वते तापसाय पुनर्वसवे नमो नमो, मोऽन्नग्रा-  
थार्मग्राय वसुविन्दाय सर्वविन्दाय नमो नमः, पाराय सुपाराय  
अहापाराय पारविष्णवे नमो नमो, रुद्राय पशुपतये भइते  
देवाय द्रम्बकायैकचराधिपतये इवाय श्रीवर्वायेशानायोग्राय  
वांछणे दृष्टिने कपहिने नमो नमः, सूर्यायादित्याय नमो  
नमो, नौलग्रीवाय गितिकण्ठय नमो नमः, कृष्णाय पिङ्गलाय  
नमो नमो, ज्येष्ठाय श्रष्ठाय लृद्धायेन्द्राय हरिकेशायोर्हर्तसे  
नमो नमः, सत्याय पावकाय पावकवर्णाय कामरुपिणे नमो  
नमो, दौसाय दौसरुपिणे नमो नमस्तोह्नरुपिणे नमोनमः.  
माम्याय सुमुरुषाय महापुरुषय मध्यमपुरुषायोत्तमपुरुषाय  
ब्रह्मचारिणे नमो नमस्तन्त्रनलाटाय कृत्तिवाससे पिनाकहस्ताय  
नमो नम इति । एतदेवादित्योपस्थानमेतता एवाज्ञाहृतयो ;  
द्वादशरात्रस्यान्त चरु श्रपयित्वेताभ्यो देवताभ्या जुहुयात्  
अग्नये स्वाहा, सामाय स्वाहानीषोमाभ्यामिन्द्राग्निभ्यामिन्द्राव-  
वश्वभ्या देवेभ्या ब्रह्मणे प्रजापतये अग्नये स्तिष्ठित इति  
तता ब्राह्मणतर्पणम् । एतेनैवातिक्षण्णा व्याख्यातो यावत्  
सक्षदाददीत तावदश्वीयादवभक्षसूतीयः स क्षणातिक्षणः  
प्रथमं चरित्वा शुर्चिः पूतः कर्मण्या भवति । द्वितीयं चरित्वा  
शत्किञ्चिद्विन्यमहापातकेभ्यः पापं कुरुत तस्मात् प्रसुच्यते ।  
तीयं चरित्वा सर्वस्त्रादेनसा मुच्यते । अथैताखीन् छक्षान्

चरित्वा सर्वेषु वेदेषु स्नाता भवति । सर्वेषु वैज्ञातो भवति यज्ञैवं  
वेद यज्ञैतं वेद ।

इति गौतमोये धर्मशास्त्रे भृत्यांशोऽध्यायः ॥ २७ ॥

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### अष्टाबिंशोऽध्यायः ।

अथातशान्द्रायणं । तप्तोऽतो विधिः; क्वच्छ्रुः वपनं ब्रतं चरेत्  
ओभूतां पौर्णमासौमुपवसेदाप्यायस्त्र सन्ते पर्यांसि नवो नव  
इति चैताभिस्तर्पणमाच्यहामाहविषश्वानुमन्त्रणमुपखानं चन्द्र-  
मसो यहेवा देवहेतनमिति चतस्त्रभिराच्यं जुहय । हेवक्षतस्येति  
चान्ते समिद्धिर्तो भूर्भुवः स्वस्तपः सत्यं यशः श्रौ रूपं गिरौज-  
स्तेजः पुरुषा धर्मः शिवः शिव इत्यत्तेष्ठासानुमन्त्रणं । प्रतिमन्त्रं  
मनसा नमः स्त्राहेति वा । सर्वेषासप्रमाणमात्राविकारेण चरु-  
भेदश्चकण्यावकशाकपयोटधिष्ठृतमूलफलोटकानि इवीषि ।  
उत्तरात्तरं प्रशस्तानि । पौर्णमासां पञ्चदश यासान् भुद्वैका-  
पचयैन परपञ्चमश्चीयादमावास्यायामुपोष्यैकोपचयैन पूर्वपञ्चं  
विपरीतमेकेषाम् । एष चान्द्रायणो मासो । मासमेतमात्रा  
विपापा विपाप्ता सर्वमनो इति । हितौयमात्रा दश पूर्वान्  
दशावरानामानच्छैकविंश्चं पद्म्भौव पुनाति । संवत्सरश्वासा  
चन्द्रमसः सलोकतामाहीति सलोकतामाप्नोति ।

इति गौतमोये धर्मशास्त्रेऽष्टाबिंशोऽध्यायः ॥ २८ ॥

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## एकोनचिंशोऽध्यायः ।

ऊहुं पितुः पुत्रा ऋक्यं भजेरन् । निवृत्ते रजसि माद्यर्जीवति  
 चेच्छति सर्वं वा पूर्वजस्येतरान् विस्त्रयात् । पूर्ववद्विभागे  
 तु धर्माहृषिः । विश्वतिभागो च्छेष्टस्य मिथुनसुभयतोदयुक्तो रथो  
 गोहृषः । काणखोरकूटपण्डा मध्यमस्य । अनेकस्त्रिविर्धन्वायसी  
 गृहमनोयुक्तं चतुष्पदाच्छैकैकं यवौयसः । समच्छेतरत् सर्वं हंगशौ  
 वा पूर्वजः आदेकैकमितरेषामेकैकं वा धनरूपं काम्यं पूर्वः  
 पूर्वो लभेत । दशतः पशूनां नैकशफः नैकशफानां द्वषभोऽधिको  
 च्छेष्टस्य । द्वषभषोड़शा च्छेष्टिनेयस्य समं वा च्छेष्टिनेयेन  
 यवौयसां । प्रतिमाद्य वा स्वर्गे भागविशेषः । पितात्मजेत्  
 पुत्रिकामनपत्तेऽर्थं प्रजापतिष्ठेद्वा स्वर्दर्थमपत्त्वमिति संवादा-  
 भिसाभ्यमाचात् पुत्रिकेत्येकां । तत्संशयाद्वौपवच्छेष्टभाद्रकाम् ।  
 पिण्डगोद्याहृषिसम्बन्धा ऋक्यं भजेरन्, स्त्रौ चानपत्त्वस्य । वौजं  
 वा लिप्तेत देवरवत्स्यतो जातमभागम् । स्त्रौधनं दुष्टित्-  
 णामप्रत्तानामप्रतिष्ठितानाच्च । भगिनीशुख्यं सोदार्थणामूर्त्तीं  
 मातुः पूर्वस्त्रैके । संहृष्टविभागः ग्रेतानां च्छेष्टस्य संहृष्टिनि  
 ग्रेते असंस्तुष्टो ऋक्यभाक्, विभक्ताजः पित्रमेव । स्वर्मर्जितं  
 वैद्याऽवैद्येभ्यः कामं भजेरन् । पुत्रा औरसदेवजदत्तवृत्तिम-  
 गृदोत्पद्मापविद्वा ऋक्यभाजः । कामौनसहोदृपौनर्भवपुत्रिका-  
 पुच्छस्यन्दत्तक्रोता गोद्रभाजस्यतुर्यांश्मागिनश्चैरसाद्यभावे ।  
 ग्राञ्छाणस्य राजन्यापुत्रो च्छेष्टो गुणसम्बद्धसुख्यांश्मभाक् च्छेष्टां-  
 श्मौनमन्यत्; राजन्यावैश्वापुत्रसमवाये स्त्रयया ग्राञ्छापौपुत्रेष ।

चक्रियाच्चेत् शूद्रापुत्रोऽप्यनपत्यस्य शुश्रवुशेषमेत वृत्तिमूल-  
मन्तेदासविधिना । सर्वाणीपुत्रोऽप्याप्यहृत्ता न समेतैकेषां ।  
ओक्रियो ब्राह्मणस्थानपत्यस्य ऋक्यं भजेरन्, राजीतरेषां । जड़-  
ल्लोबौ भर्त्तश्चावपत्यं जड़स्य भागाहौ शूद्रापुत्रवत् । प्रतिलोभा-  
सूदकयोगदेमक्रतादेष्विभागः, स्त्रीषु च । संयुक्ताखनाङ्गाति  
दशावरैः शिष्टेरहवद्विरलुब्धः प्रसस्तं कार्यम् । चत्वारशतुर्णां  
पारगा वेदानां, प्रागुत्तमाङ्गय आश्र्वामिणः, पृथग्धर्माविदस्त्रय,  
एतान् दशवरान् परिषदित्याचक्रते । असम्भवे त्वतेषाम् ओक्रियो  
वेदविच्छिष्टा विप्रतिपत्तौ यदाह, यतोऽप्यमप्रभवो भूतानां  
हिंसानुप्रहयोगेषु । धर्माणां विशेषेण स्वर्गं लोकं धर्मविदाप्नाश्च  
ज्ञानाभिनिवेशाभ्यामिति धर्मो धर्मः ।

इति गौतमोये धर्मशास्त्र एकोनविंश्चोऽध्यायः ॥ २८ ॥

## आपस्तम्बमंहिता ।

प्रथमोऽध्यायः ।

आपस्तम्बं प्रवक्ष्यामि प्रायश्चित्तविनिर्णयम् ।  
 दूषितानां हितार्थाय दर्शनामनुपूर्वेभः ॥ १  
 परेषां परिगदेषु निवृत्तमूर्धिसत्तमम् ।  
 विविक्तटेग मासानसात्मविद्यापरायणम् ॥ २  
 अनन्यमनम् आन्तं सत्त्वस्यं यागविक्तमम् ।  
 आपस्तम्बमृषिं सर्वे ममेत्य सुतयोऽब्रुवन् ॥ ३  
 भगवन् मानवा सर्वे असन्मार्गे स्थिता यदा ।  
 चरेयुर्ज्ञमीकार्याणां तेषां ब्रूहि विनिष्कृतिम् ॥ ४  
 यतोऽवश्यं गृहस्थेन गवादिपरिपालनम् ।  
 कृषकर्मादि चापतसु द्विजामन्त्रणभेद च ॥ ५  
 देयञ्चानाथकेऽवश्यं विप्रादीनाष्ट्वा भेषजम् ।  
 बालानां स्तन्यपानादिकार्यञ्च परिपालनम् ॥ ६  
 एवं कृते कथञ्चित् स्यात् प्रसादो यद्यकामतः ।  
 गवादीनां ततोऽस्माकं भगवन् ब्रूहि निष्कृतिम् ॥ ७  
 एवमुक्तः क्षणं ध्यात्वा प्रणिपालादधामुखः ॥  
 हृष्टा क्रषोनवचेदमापस्तम्बः स्तनिश्चितम् ॥ ८  
 बालानां स्तन्यपानादिकार्यं दोषो न विद्यते ।  
 विष्णवपि विप्राणामामन्त्रणचिकित्सने ॥ ९  
 गवादीनां प्रवक्ष्यामि प्रायश्चित्तं रूजादिषु ।  
 केषिदाहने दाष्टाद्व देहवारणभेषजे ॥ १०

औषधं लवण्यस्त्रैव खेहपुष्ट्या व्रभोजनम् ।  
 प्राणिनां प्राणवृत्त्यर्थं प्रायस्त्रित्तं न विद्यते ॥ ११  
 अतिरिक्तं न दातव्यं काले स्वल्पन्तु दापयेत् ।  
 अतिरिक्ते विपद्मानां क्षच्छमेव विधौयते ॥ १२  
 व्रग्हं निरशनात् पादः पादस्यायाचितं व्रग्हम् ।  
 पादः सायं लाहं पादः प्रातभर्ज्य तथा व्रग्हम् ॥ १३  
 प्रातः सायं दिनार्दिष्टं पादोनं सायवर्ज्जितम् ॥ १४  
 प्रातः पादं चरेच्छूदः सायं वैश्यस्य दापयेत् ।  
 अयाचितन्तु राजन्यं त्रिरात्रं लाञ्छण्यस्य च ॥ १५  
 पादमेकं चरेद्वोधि हौ पादौ बन्धने चरेत् ।  
 योजने पादहौनस्त्रै चरेत् सर्वं निपातने ॥ १६  
 घण्ठाभरणटोषिण गोस्तु यत्र विपद्यते ।  
 चरेदर्द्धव्रतं तत्र भूषनार्थं छतं हि तत् ॥ १७  
 हमने वा निरोधे वा सहाते चैव योजने ।  
 स्वभूषणलपाग्नेयं श्रृते पादोनमाचरेत् ॥ १८  
 पाणाणैखंगुडेर्वापि शस्त्रेणान्वेन वा बस्तात् ।  
 निपातयन्ति ये गास्तु तेषां सर्वं विधौयते ॥ १९  
 प्राजापत्यं चरेदिप्रः पादोनं चात्रियस्त्रैत् ।  
 क्षच्छार्दिन्तु चरेहैश्यः पादं शूदस्य दापयेत् ॥ २०  
 हौ मासौ दापयेहत्तसं हौ मासौ हौ स्तने दुहेत् ।  
 हौ मासावैकवेलायां शेषकाले यथारुचि ॥ २१  
 दमतामहेमासेन गोस्तु यत्र विपद्यते ।  
 समिख्यं वपनं छत्वा प्राजापत्यं समाचरेत् ॥ २२

हलमष्टगवं धर्मयं षड् गवं जौवितार्थ्यनाम् ।  
चतुर्गवं नृशंनानां द्विगत्स्व जिह्वासिनाम् ॥ २३

अतिवाहातिटोहाभ्यां नासिकामेटने तथा ।  
नदौपवृत्तसंरोधे अते पाठोनमाचरेत् ॥ २४  
न नारिकेलवानाभ्यां न मुञ्जेन न चर्मणा ।  
एभिर्गास्तु न ब्रह्मोयाद्वृष्टा परवशा भवेत् ॥ २५

कुश्यः काशैश्च ब्रह्मोयाद्वृष्टभं द्विग्नामुखम् ।  
पाठलग्नामिदाषेषु प्रायश्चित्तं न विद्यते ॥ २६

व्यापकानां बह्नान्तु रोधने बन्धनं पिच ।  
भषडमिथ्योपचारे च हिंगुणं गोद्रेतं चरेत् ॥ २७  
शृङ्गभङ्गेऽस्थिभङ्गे च लाङ्गुलस्व च कर्त्तने ।  
सप्तरात्र पिवद्दुर्धं यावत् स्वस्या पुनर्भवेत् ॥ २८

गोमूत्रेण त सम्मिश्रं यात्रकं भक्षयेद्दिजः ।  
एतद्विमिश्रितस्वैवमुक्ताचोग्नसा स्वयम् ॥ २९

देवद्रोणां विहारेषु कूपेष्वायतनपुच ।  
एषु गोषु विपच्चेषु प्रायश्चित्तं न विद्यते ॥ ३०  
एका पाठान्तवहुभिहैवाह्यापादिता क्वचित् ।  
पादं पाठन्तु हत्यायाचरेयुस्ते पृथक् पृथक् ॥ ३१  
यन्द्रेणे गोषिकित्मार्थं मूढगर्भविमोचने ।  
यद्वा कृते विपक्तिषेत् प्रायश्चित्तं न विद्यने ॥ ३२  
सराम प्रथमे पादे हितौये शमशुकर्त्तनम् ।  
हृतौये तु शिखा धार्या सशिखन्तु निपातने ॥ ३३

मव्वान् केशान् समुद्रत्वं च्छेदयेदङ्गं लिङ्गयम् ।  
एवमेव तु नारोणां शिरमो मुख्यं स्थातम् ॥ ३४  
इत्यापस्तम्बाये धर्मग्रास्त्रं प्रश्नमाऽध्यायः ॥ १ ॥

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### द्वितीयोऽध्यायः ।

कारुषहस्तगतं पुख्य यच्च ग्रामाहिनिःस्तम् ।  
स्तोवालब्दं चरितं प्रत्यक्षादृष्टमेव च ॥ १ ॥

पपास्त्ररग्यषु जलेऽथ सौरं  
द्रीख्यां जलं यच्च विनिस्त्रितमवेत् ।  
खपाकचाण्डालपरिग्रहेषु  
पौत्रा जलं पञ्चगव्यन् शुद्धिः ॥ २

न दुष्यत सन्तता धारा वाताहतास्त्र रेणवः ।  
स्त्रिया हृद्वास्त्र वालाय न दुष्यन्ति कदाचन ॥ ३

आत्मशाया च वस्त्रं जायापत्यं कमङ्गलुः ।  
आत्मनः शुचिरेतनि परेषामशुचीनि तु ॥ ४

अन्यस्तु खानिताः क्रूपास्तडागानि तथैव च ।  
एषु खात्वा च पौत्रा च पञ्चगव्येन शुद्ध्यति ॥ ५

उच्छिष्ठमशुचित्वच्च यच्च विष्णुत्तेपनम् ।  
मव्व शुद्ध्यति तायेन तत्त्वायं केन शुद्ध्यति ॥ ६

सूर्यरश्मिनिपातेन मारुतस्यर्घनेन च ।  
गवां मूत्रपुरोषेण तत्त्वोयं तेन शुद्ध्यति ॥ ७

आस्त्र धर्मादियुक्तन्तु खराश्वाद्वापदूषितम् ।  
अद्वैदुदकां मर्त्यं शोधनं परिमाळ्यनम् ॥ ८

कूपो मूवपुरीषेण डौवनेनापि दूषितः ।  
 खमृगालखरोद्वै च क्रन्धादैश जुगुसितः ॥ ८  
 उच्छ्वलेव च तत्तोयं सप्त पिण्डान् समुद्भरेत् ।  
 पञ्चगव्यं मृदा पूतं कूपे तच्छोधनं स्मृतम् ॥ ९०  
 वापौकूपडतागानां दूषितानाञ्च शोधनम् ।  
 कुम्भानां शतमुद्भव्यं पञ्चगव्यं ततः चिपेत् ॥ ११  
 यस्व कूपात् पिवेत्तोर्य ब्राह्मणः शबदूषितात् ।  
 कथं तत्र विशुद्धिः स्मादिति मे संशयो भवेत् ॥ १२  
 अक्षिक्षेनाप्यभिक्षेन शबेन परिदूषिते ।  
 पौत्रा कूपे ह्यहोराचं पञ्चगव्येन शुद्धति ॥ १३  
 क्षिक्षे भिक्षे शबे चैव तत्रसं यदि तत् पिवेत् ।  
 शुद्धिस्वान्द्रायणं तस्य तस्माच्छुमथापि वा ॥ १४  
 इत्यापस्तम्बौये धर्मशास्त्रे द्वितीयोऽध्यायः ॥ २ ॥

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### द्वितीयोऽध्यायः ।

अन्त्यजातेरविज्ञातो निवसेद्यस्व वेशमनि ।  
 सम्यग् ज्ञात्वा तु कालेन द्विजाः कुर्वन्त्यनुग्रहम् ॥ १  
 चान्द्रायणं पराको वा द्विजातीनां विशेषधनम् ।  
 प्राजापत्यन्तु शूद्रस्य शेषं तदनुसारतः ॥ २  
 यैभुक्तां तत्र पक्षाच्च छाच्छ्रपादं प्रदापयेत् ।  
 तेषामपि च यैभुक्तां छाच्छ्रपादं प्रदापयेत् ॥ ३  
 कूपैकपानैर्दृष्टानां स्यर्थेन शबदूषिणाम् ।  
 तेषामेकोपवासेन पञ्चगव्येन शोधनम् ॥ ४

वालो वृद्धस्तथा रोगीं गर्भिणौ वापि पोड़िता ।  
 तेषां नक्तं प्रदातव्यं वालानां प्रहरदयम् ॥ ५  
 अशोतिर्यज्ञ वर्षाणि वालो वाप्स्तनषोडशः ।  
 प्रायश्चित्तः ईमह्नन्ति स्त्रियो व्याधित एव च ॥ ६  
 न्यूनैकादशवर्षस्य पञ्चवर्षाधिकस्य च ।  
 चरंदगुरुः सुहृदापि प्रायश्चित्तं विशोधनम् ॥ ७  
 अथवा क्रियमाणेषु येषामात्तिः प्रदृश्यते ।  
 शेषसम्पादनाच्छूद्धिर्विपत्तिं भवेदयथा ॥ ८  
 चुधा व्याधितकायानां प्राणो येषां विपद्यते ।  
 ये न रक्तन्ति भक्तेन तेषां तत् किल्खिं भवेत् ॥ ९  
 पूर्णेऽपि कालनियमे न शुद्धिर्बाह्यण्डार्विना ।  
 अपूर्णेऽपि कालेषु शोधयन्ति हिजोत्तमाः ॥  
 समाप्तमिति नो वाच्यं विषु वर्णेषु कर्हिंचित् ।  
 विप्रसम्पादनं कार्यमुत्पन्नं प्राणसंशये ॥ ११  
 सम्पादयन्ति यद्विप्राः स्नानतौर्ध्वं फलच्च तत् ।  
 सम्यक् कर्त्तुरपायं स्यादव्रतौ च फलमाप्न यात् ॥ १२  
 इत्यापस्तम्बोये धर्मशास्त्रे ट्रृतौयोऽध्यायः ॥ ३ ॥

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### चतुर्थोऽध्यायः ।

चारणालकूपभाण्डेषु योऽज्ञानात् पिवते जलम् ।  
 प्रायश्चित्तं कथं तस्य वर्णं वर्णं विधीयते ॥ १  
 चरेत् सान्तपनं विप्रः प्राजापत्यन्तु भूमिपः ।  
 तदैन्द्रिन्तु चरेदैश्चः पादं शूद्रस्य दापयेत् ॥ २

भुद्धोच्छिष्ठस्वनाचान्तश्चारणाज्ञैः प्रवपचेन वा ।  
 प्रमादात् स्यर्शनं गच्छेत्तत्र कुर्यादिशोधनम् ॥ ३  
 गायत्राष्टसहस्रल्लु द्रुपदां वा शर्तं जपेत् ।  
 जपस्त्रिरात्रमश्रूलं पञ्चगव्येन शुध्यति ॥ ४  
 चारणालेन यदा सृष्टो विख्मूत्रे च ज्ञते हिजः ।  
 प्रायश्चित्तं विरात्रं स्याङ्गतोच्छिष्ठः षडाचरेत् ॥ ५  
 पानमैथुनसम्पर्कं तथा मूवपुरीषयोः ।  
 सम्पर्कं यदि गच्छेत् उदक्या चान्त्यजैस्तथा ॥ ६  
 एतैरेव यदा सृष्टः प्रायश्चित्तं कथम्भवेत् ।  
 भयेजने च विरात्रं स्यात् पाने तु वग्हमेव च ॥ ७  
 मैथुने पादकुच्छं स्यात्तथा मूवपुरीषयोः ।  
 दिनमेकं तथा मूत्रे पुरीषे तु दिनवयम् ॥ ८  
 एकाहं तत्र निर्हिष्टं दत्तधावनभक्षणे ॥ ९  
 हृत्तारुढे तु चारणाले हिजस्तत्रैव तिष्ठति ।  
 फलानि भक्षयेत्तत्र कथं शुद्धिं विनिर्हिष्टेत् ॥ १०  
 ब्राह्मणान् समनुज्ञाप्य सवासाः स्नानमाचरेत् ।  
 एकरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ ११  
 येन केनचिदुच्छिष्ठः अमेध्यं सृश्टते हिजः ।  
 अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ १२  
 इत्यापस्तम्बौये धर्मशास्त्रे चतुर्थोऽध्यायः ॥ ४ ॥

## पञ्चमोऽध्यायः ।

चारणालेन यदा स्फृष्टो हिजवर्णः कदाचन ।  
 अनभ्युक्त्य पिवेत्तीयं प्रायस्ति त्तं कर्यं भवेत् ॥ १  
 ब्राह्मणस्तु विराचेण पञ्चगव्येन शुद्धति ।  
 चत्तियस्तु हिराचेष गञ्चगव्येन शुद्धति ॥ २  
 चतुर्थस्तु तु वर्णस्त्र प्रायस्ति त्तं न वै भवेत् ।  
 ब्रतं मास्ति तपो नास्ति होमो नैव च विद्यते ॥ ३  
 पञ्चगव्यं न दातव्यं तस्य मन्त्रविवर्जनात् ॥  
 स्थापयित्वा हिजानान्तु शूद्रो दानेन शुद्धति ॥ ४  
 ब्राह्मणस्य यदोच्छिष्टमश्चात्प्राप्तानतो हिजः ।  
 अहोरात्रन्तु गर्यिवरा जपं कृत्वा विशुद्धति ॥ ५  
 उच्छिष्टं वैश्यजातीनां भुज्ञते ज्ञानानाह्विजो यदि ।  
 शङ्खपुष्पीपयः पौत्रा चिराक्षेषैव शुद्धति ॥ ६  
 ब्राह्मणस्या सह योऽश्रीयादुच्छिष्टं वा कदाचन ।  
 न तत्र दोषं मन्त्रन्ते नित्यमेव मनौषिणः ॥ ७  
 उच्छिष्टमितरस्त्रीणामश्रीयात् पिवतेऽपि वा ।  
 प्राजापत्येन शुद्धिः स्वाङ्गवानङ्गिराव्रवोत् ॥ ८  
 अन्त्यानां भुज्ञश्चेषन्तु भक्षयित्वा हिजातयः ।  
 चान्द्रायणं तदर्द्दाहं ब्रह्माचक्रविशां बिधिः ॥ ९  
 विषसूक्रमचणे विप्रसूपक्षच्छृं समाचरेत् ।  
 खकाकोच्छिष्टभोगे च प्राजापत्यविधिः स्फृतः ॥ १०

उच्छ्वष्टः स्य शते विप्रो यदि कविदकाम्रतः ।

शुनः कुकुटशूद्रांस्य मद्यभाण्डं तथैव च ॥ ११

पञ्चिणाधिष्ठितं यच्च यदमिधं कदाचन ।

अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ १२

वैश्येन च यदा स्फृष्ट उच्छ्वष्टेन कदाचन ।

स्नानं जपञ्च वैकाल्यं दिनस्यान्ते विशुध्यति ॥ १३

विप्रो विप्रेण संसुष्ट उच्छ्वष्टेन कदाचन ।

स्नात्वाचस्य विशुद्धः स्नादापस्तम्बोऽव्रवौन्मुनिः ॥ १४

इत्यापस्तम्बोये भर्मशास्त्रे पञ्चमोऽध्यायः ॥ ५ ॥

### षष्ठोऽध्यायः ।

अत ऊङ्गे प्रवच्यामि नौलौवस्त्रस्य यो विधिः ।

स्त्रौणां क्रीडार्थसचोगे शयनीये न दुष्टति ॥ १

पालने विक्रये चैव नदूवत्तेरूपजौवने ।

पतितस्तु भवेद्विप्रस्त्रिभिः क्षच्छैर्विशुध्यति ॥ २

स्नानं दानं तपो होमः स्नाध्यायः पिण्डतर्पणम्

पञ्चयज्ञा वृथा तस्य नौलौवस्त्रस्य धारणात् ॥ ३

नौलौरक्तं यदा वस्त्रं ब्राह्मणोऽङ्गे षु धारयेत् ।

अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ ५

रोमकूपेयंदा गच्छेद्रसो नौस्यासु कर्हिचित् ।

पतितस्तु भवेद्विप्रस्त्रिभिः क्षच्छैर्विशुध्यति ॥ ५

नौलौदारु यदा भिन्नाद्वाह्न्यस्य शरीरकम् ।

शोणितं हृश्यते तत्र हिजयान्द्रायणं चरेत् ॥ ६

नौलौमध्ये यदा गच्छेत् प्रमादाद्वाह्नाणः क्वचित् ।  
 अहोरात्राषितो भूत्वा पञ्चगव्येन शुद्धति ॥ ७  
 नौलौरक्तेन वस्त्रेण यद्वसुपनोयते ।  
 अभोव्यं तद्विनातौनां भुद्वा चान्द्रायणं चरेत् ॥ ८  
 भवयेद्यश्च नौलौन्तु प्रमादाद्वाह्नाणः क्वचित् ।  
 चान्द्रायणेन शुद्धिः स्वादापस्तम्बोऽव्रब्रीन्मुनिः ॥ ९  
 यावत्यां वापिता नौलौ तावतौ चाशुचिर्भव्यहो ।  
 प्रमाणं द्वादशाव्दानि अत ऊङ्गुं शुचिर्भवेत् ॥ १०  
 इत्यापस्तम्बोवे भर्माशास्त्रे यष्टोऽध्यायः ॥ ३

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### सप्तमोऽध्यायः ।

चानं रजस्तलियास्तु चतुर्थेऽहनि शस्यते ।  
 हृते रजसि गम्या स्त्रीं नानिवृत्ते कथच्चन ॥ १  
 रोगेण यद्रजः स्त्रोणामत्यर्थं हि प्रवर्तते ।  
 अशुद्धास्तु न तेनेह तासां वैकारिकं हि तद् ॥ २  
 साध्वाचारा न सा तावदजो यावत् प्रवर्तते ।  
 हृते रजसि साध्वी स्वादन्तहकर्मणि चैन्द्रिये ॥ ३  
 प्रथमेऽहनि चारण्डालौ द्वितीये ब्रह्माद्वातिनौ ।  
 द्वितीये रजकौ प्रोक्ता चतुर्थेऽहनि शुद्धति ॥ ४  
 अन्यजातिश्वपाकेन संसृष्टा वै रजस्तला ।  
 अहानि तान्यतिक्रम्य प्रायश्चित्तं प्रकल्पयेत् ॥ ५  
 विरावसुपवासः स्वात् पञ्चगव्यं विशोधनम् ।  
 निशां प्राप्य त तां योनिं प्रजाकारञ्ज कारयेत् ॥ ६

रजस्तलां त्यजेत् स्तृष्टां शुना च अपचेन च ।  
 विराबोपीषिता भूत्वा पञ्चगव्ये शुद्धति ॥ ७  
 प्रथमेऽहनि षड् रावं हितौये तु द्वाहन्तथा ।  
 द्वतीये चोपवासस्तु चतुर्थे वङ्गदर्शनात् ॥ ८  
 विवाहे वितते यज्ञे संस्कारे च कृते तथा ।  
 रजस्तला भवेत् कन्या संस्कारस्तु कथम्भवेत् ॥ ९  
 स्नापयित्वा तदा कन्यामन्यैवं स्नैरलङ्घनाम् ।  
 पुनः प्रत्याहुतिं हुत्वा शेषं कर्म समाचरेत् ॥ १०  
 रजस्तला तु संस्पर्शा द्वावकुकुटवाक्षैः ।  
 सर्वचिराचारोपवासेन पञ्चगव्ये न शुद्धति ॥ ११  
 उच्छिष्टेन तु संस्पृष्टा कदाचित् स्त्रौ रजस्तला ।  
 क्षक्षेण शुद्धते विप्रस्तथा दानेन शुद्धति ॥ १२  
 एकशाखासमारुद्धा चाण्डाली वा रजस्तला ।  
 ब्राह्मणेन समं तद्र सवासाः स्नानमाचरेत् ॥ १३  
 रजस्तलायाः संस्पर्शः कथम्भिज्जायते शुना ।  
 रजोदिनात्मु यच्छेषस्तदुपोष्य विशुद्धति ॥ १४  
 श्रशक्ता चोपवासे तु स्नानं पञ्चात् समाचरेत् ।  
 तद्राप्यशक्ता चैकेन पञ्चगव्य पिवेत्ततः ॥ १५  
 उच्छिष्टस्तु वदा विप्रः स्नेत्राद्यं रजस्तलाम् ।  
 मद्यं सृष्टा चरेत् क्षक्षं तदर्द्धन्तु रजस्तलाम् ॥ १६  
 उदक्यां सूतिकां विप्र उच्छिष्टः सृशते वदि ।  
 क्षक्षार्षिक्षु चरेद्विद्व प्राधसित्तं विशोधनम् ॥ १७  
 चाण्डालैः अपचर्वापि आवेयौ सृशते वदि ।  
 शेषाहात् फालक्षणेन पञ्चगव्ये न शुद्धति ॥ १८

उदक्या ब्राह्मणै शूद्रासु दक्यां सृश्टते यदि ।  
 अहोरात्रोषिता भूत्वा पञ्चगव्येनः शुध्यति ॥ १९  
 एवच्च चक्रियां वैश्यां ब्राह्मणै चेद्रजस्त्वलाम् ।  
 सचेलप्लवनं छत्वा दिनस्थान्ते छृतं पिवेत् ॥ २०  
 स्वर्णेषु तु नारीणां सद्यः स्नानं विधौयते ।  
 एवेमव विशुद्धिः स्वादापस्तम्भोऽब्रवौशुनिः ॥ २१  
 इत्यापस्तम्भौये धर्मशास्त्रे सप्तमोऽध्यायः ॥ ७ ॥

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### अष्टमोऽध्यायः ।

भस्मना शुध्यते कांस्यं सूरया यन्न लिप्यते  
 सुराविगम्भूतसंस्तु शुध्यते तापसेखनैः ॥ १  
 गवाम्रातानि कांस्यानि शूद्रोच्छिष्ठानि यानि तु ।  
 दशभिः चारैः शुध्यन्ति इव काकोपहतानि च ॥ २  
 शौचं सुवर्णनारोणां वायुसूर्येन्दुरश्मिभिः ॥ ३  
 रेतःस्फृष्टं शवस्फृष्टमाविकन्तु प्रदुष्यति ।  
 अङ्गिर्मृदा च तन्माव प्रक्षाल्य च विशुष्यति ॥ ४  
 शुद्धमन्त्रमव्यप्त्य पञ्चरात्रेण जीर्यन्ति ।  
 अन्नं व्यज्ञनसंयुक्तमर्चमासेन जीर्यन्ति ॥ ५  
 पयस्तु दधि मासेन षण्मासेन छृतं तथा ।  
 संवत्सरेण तैलन्तु कोष्ठे जीर्यन्ति वा नवा ॥ ६  
 भूज्ञते वे तु शूद्रानं मासमेकं निरन्तरम् ।  
 इह जन्मनि शूद्रत्वं जायन्ते ते भृताः शुनि ॥ ७

शूद्रार्चं शूद्रसम्पर्के शूद्रेणैव सहायनम् ।  
 शूद्राज् ज्ञानागमः कञ्चिल्लवलन्तमधि पातयेत् ॥ ८  
 आहितान्निस्तु यो विप्रः शूद्रादात्र निवर्तते ।  
 तथा तस्य प्रणश्यन्ति आत्मा ब्रह्म वयोऽवनयः ॥ ९  
 शूद्रावेन तु भुक्तेन मैथुनं योऽधिंगच्छति ।  
 यस्याच्च तस्य ते पुच्चा अन्नाच्छुक्रस्य सम्भवः । १०  
 शूद्रावेनोदरखेन यः कञ्चिन्नियते हिजः ।  
 स भवेच्छुकरो याम्यो स्तः खा वाय जायते ॥ ११  
 ब्राह्मणस्य सदा भुक्ते चक्रियस्य तु पञ्चिषि ।  
 वैश्यस्य यज्ञदौषायां शूद्रस्य न कदाचन ॥ १२  
 अमृतं ब्राह्मणसात्र चक्रियस्य पथः स्मृतम् ।  
 वैश्यस्याप्यन्मेवात्र शूद्रस्य रूधिरं स्मृतम् ॥ १३  
 वैश्यदेवेन होमेन देवताभ्यर्घ्ननैर्जपेः ।  
 अमृतं तेन विप्राद्रुग्यजुःसामसंस्कृतम् ॥ १४  
 अवहारानुरुपेण धन्त्येण चक्षुलवर्जितम् ।  
 चक्रियस्य पथस्तेन भूतानां यज्ञ पालनम् ॥ १५  
 स्वकर्मणा च वृषभैरतुष्ट्यात्मशक्तिः ।  
 खलयज्ञातिविवेन वैश्याच्च तेन संस्कृतम् ॥ १६  
 अच्चान्तिमिरान्यस्य मद्यपानरतस्य च ।  
 रूधिरं तेन शूद्राच्च विधिभन्वविवर्जितम् ॥ १७  
 आभमांसं मधु द्रुतं धानाः चौरं तथैव च ।  
 शुडः तक्रं समं ग्राह्णं निवृत्तेनापि शूद्रतः ॥ १८  
 शाकं भांसं भूणालानि तुम्बुडः शक्तवस्तिस्ताः ।  
 रसाः फलानि पिरयाकं प्रतिग्राह्णा हि सर्वतः ॥ १९

आपत्काले तु विप्रेण भुक्तं गृदण्डहि यदि ।  
 मनस्तापेण शुभ्येत हृपदां वा शतं जयेत् ॥ २०  
 इत्यपाणिष्ठ शुद्रेण स्तृष्टाच्छिष्टेन कर्हिचित् ।  
 तद्विजेन न भोक्तव्यमापस्तम्बाऽब्रवोमुनिः ॥ २१  
 इत्यापस्तम्बौद्धी धर्मशास्त्रोऽष्टमोऽध्यायः ॥ ८ ॥

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### नवमोऽध्यायः ।

भुज्ञानस्तु विप्रस्थ कदाचित् स्वते गुदम् ।  
 उच्छिष्टस्याशुचेस्तथा प्रायश्चित्तं कथं भवेत् ॥ १  
 पूर्व शौचन्तु विवर्त्त्वं ततः पवादुपस्तुयेत् ।  
 अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ २  
 अशित्वा सर्वाद्वाजमकृत्वा शौचमात्रमः ।  
 मोहाङ्गुका विरावन्तु यथान् पौत्रा विशुध्यति ॥ ३  
 प्रस्तुतं यवशस्येन पलमेकन्तु सर्पिष्ठा ।  
 पलानि पञ्च गोमूर्वं नातिरिक्तवदाशयेत् ॥ ४  
 अलेह्नानामपेयानामभक्ष्याणां भक्षण ।  
 रेतांमूर्वपुरोपाणां प्रायश्चित्तं कथं भवेत् ॥ ५  
 पद्मादुम्बरविल्वास्त्रं कुशाश्वत्यपलाशकाः ।  
 एतेषामुदकं पौत्रा यड्डराचेण विशुध्यति ॥ ६  
 ये प्रत्यवसिता विप्राः प्रवंज्यादिनं जलादिपु ।  
 अनाशकनिवृत्ताय गृहस्थलं चिकीर्षतः ॥ ७  
 षष्ठे युस्त्रीर्णि कृच्छ्राणि तौष्णि चान्द्रायणानि बां ।  
 जातकर्मादिभिः सर्वेः पुनः संस्कारभागिनः ।  
 तीष्ठां साम्पत्तयन्ते कृच्छ्रं चान्द्रायणमधापि वा ॥ ८ ॥

बद्देष्टितं काकवलाकचिह्ने  
 रभेष्यतिसञ्च भवेच्छरौरम् ।  
 श्रोत्रे मुखे च प्रविश्यन्व सम्यक्  
 द्व नेन लेपोपहतस्य शुचिः ॥ ८  
 ऊर्हं नाभेः करी मुक्त्रा यटङ्गमुपहन्ति ।  
 ऊर्हं स्नानमधः श्रीचं मार्जनेनैव शुद्धति ॥ १०  
 उपानहावमेष्यं वा यज्ञं संस्फृते मुखम् ।  
 अन्तिकाशीधनं स्नानं पञ्चगव्यं विश्वोधनम् ॥ ११  
 दशाहाच्छ्रुध्यसे विप्रो जन्महानी ऋयोनिषु ।  
 वड्भिस्त्रिभिरथैवेन तत्रविटशूद्रयोनिषु ॥ १२  
 उपनीतं यदा त्वं भोक्तारं समुपस्थितम् ।  
 अपीतवत् समुत्तर्णं न दद्याचैव होमयेत् ॥ १३  
 अन्त्रे भोजनसमये मत्तिकाकेघदूषिते ।  
 अनन्तरं स्त्रीदापस्तव्वान्नं भक्त्वा त्यैत् ॥ १४  
 शुष्कमांसमयस्वान्नं शूद्रान्नं वाय्यकामतः ।  
 भुक्त्रा कच्छुं चरेदिप्रो च्छानात् कच्छ्रवयं चरेत् ॥ १५  
 अभुक्तं मुच्यते यस्य भुज्ञनं यस्वापि मुच्यते ।  
 आक्ता च भोजकयैव पल्लत्या गच्छति दुष्कृतम् ॥ १६  
 यस्य भुज्ञते तु भुक्तं का दुष्टं वापि विशेषतः ।  
 अहाराद्वाषितो भूत्वा पञ्चगव्येन शुद्धति ॥ १७  
 उदके चोदकस्तु खलस्थ खले शुचिः ।  
 पादौ स्याप्याभयैव आचय्योभयतः शुचिः ॥ १८  
 उत्तीर्ण्याचम्य उदकादवतीर्ण्य उपसृष्टेत् ।  
 एवन्तु श्रेयसा युक्तो वरुणेनाभिपूज्यते ॥ १९

अन्यागारे गवां गोष्टे ब्राह्मणानां सत्त्विधी ।  
 स्वाध्याये भोजने चैव पादुकानां विसर्जनम् ॥ २०  
 जन्मप्रसृति-संस्कृते इत्यानान्ते च भोजनम् ।  
 असपिण्डेनं कर्त्तव्यं चूडाक ये विशेषतः ॥ २१  
 याजकानां नवश्चाष्टं संग्रहे चैव भोजनम् ।  
 स्तौषां प्रथमगर्भे च भुक्ता चान्द्रायणं चरेत् ॥ २२  
 अद्वौदने च शाष्टे सीमश्चोन्नयने तथा ।  
 अनश्चाष्टे सृतश्चाष्टे भुक्ता चान्द्रायणं चरेत् ॥ २३  
 अप्रजाता तु नारौ आदाश्रीयादेव तदुग्रहे ।  
 अथ भृत्योत मोहाद यः पूयसं नरकं व्रजेत् ॥ २४  
 अत्यनापि हि शुखेन पिता कन्यां ददाति यः ।  
 पौरवे बहुवर्षाणि पुरीषं मूलभृते ॥ २५  
 स्त्रोधनानि च वे मोहादुपजोषन्ति बान्धवाः ।  
 स्वर्णं यानानि वस्त्राणि ले पापा यान्त्यधोगतिम् ॥ २६  
 राजानां तेज आदत्ते शूद्रानां ब्रह्मवर्जसम् ।  
 असंस्कृतन्तु यो भुज्ञते स भुज्ञते पृथिवीमलम् ॥ २७  
 सृतके सृतके चेत गृहीते शशिभास्तरे ।  
 हस्ति श्वायान्तु यो भुज्ञते पापः स पुरुषो भवेत् ॥ २८  
 पुनर्भूः पुमरेता च रेतोधाः कामचारिणौ ।  
 आसां प्रथमगर्भेषु भुक्ता चान्द्रायणं चरेत् ॥ २९  
 मात्रब्रह्म पिण्डब्रह्म ब्रह्मश्चो गुरुतत्त्वगः ।  
 विशेषाङ्गत्वमेतेषां भुक्ता चान्द्रायणं चरेत् ॥ ३०  
 रजकव्याधश्चैलूषवेणुचम्योपजोविनाम् ।  
 भुज्ञैषां व्राह्मणशान्तं शुद्धिं चान्द्रायणेन तु ॥ ३१

उच्चिष्ठोच्छिष्ठसंस्थृष्टं शुता शूद्रेण वा द्विजः ।

उपोष रजमौमेकां पञ्चगव्येन शुध्यति ॥ ३२

ब्राह्मणस्य सदाकालं शूद्रप्रेक्षणकारिणः ।

भूमावदं प्रदातव्यं यथैव इदा तथैव सः ॥ ३३

अनुदकेष्वरखेषु चौरव्याघ्राकुले पथि ।

क्षत्वा भूद्वं पुरीषस्त्र द्रव्यहस्तः कथं शुचिः ॥ ३४

भूमावदं प्रतिष्ठाप्य क्षत्वा शौचं यथार्हतः ।

उत्स्मङ्गे गृह्णा पक्षान्नसुपस्यश्च ततः शुचिः ॥ ३५

भूतोच्चारं द्विजः क्षत्वा अक्षत्वा शौचमालनः ।

भोहाङ्गाना विरावन्तु गव्यं पौत्रा विशुध्यति ॥ ३६

उदक्यां यदि गच्छेत् ब्राह्मणो मदमोहितः ।

चान्द्रायणेन शुष्येत ताह्नेनाच्च भोजनैः ॥ ३७

भुक्तोच्छिष्ठस्वनाचान्तसाखालैः श्वपनेन वा ।

प्रमादादयदि संस्थृष्टो ब्राह्मणो च्छान्दुर्बलः ॥ ३८

क्षत्वा त्रिष्ववणं नित्यं ब्रह्मचारी धराश्यः ।

स विरावोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ ३९

चण्डालेन तु संस्थृष्टो यश्चापः पिवति द्विजः ।

अहोरात्रोषितो भूत्वा त्रिष्ववणेन शुध्यति ॥ ४०

सायं प्रातेष्वहोरात्रं पादं क्षच्छस्त्र तं बिटुः ।

सायं प्रातस्त्रथैवैकं दिनह्यमयाचितम् ॥ ४१

दिनह्यस्त्र नाश्रोयात् क्षच्छस्त्रं तद्विधीयते ।

प्रायद्वितीं लघु होतश्चायेषु तु यथार्हतः ॥ ४२

कश्चाज्जिनतिलग्रही इस्त्यश्वानाच्च विक्रयौ ।

घ्रेतनिर्यातक्षेव न भूयः पुरुषो भवेत् ॥ ४३

इत्यापस्तम्बौद्धे धर्मग्रास्ते नवमोऽध्याय ॥ ८

### ट्रशमोऽध्याय ।

आचान्तोऽप्यशुचिस्तावद्यावज्ञोऽद्वियते जलम् ।

उद्धृतेऽप्यशुचिस्तावद्यावद्वूमिन् लिप्यते ॥ १

भूमावपि च लिप्तायां तावत् स्वादशस्त्रिः पुमान् ।

आसनादुत्थितस्त्राद्यावज्ञाक्रमते महीम् ॥ २

व यमं यममित्यादुरात्मा वै यम उच्यते ।

आत्मा संयमितो येन सं यमः किं करिष्यति ॥ ३

व तथासिस्तथा तौच्छ उपर्यो वा दुरधिष्ठितः ।

वथा क्रधो हि जन्तुनां शरौरस्त्रो विनाशकः ॥ ४

चमा गुणो हि जन्तुनामिहामूलं सुखप्रदः ।

एकः चमावतां दोषो द्वितौयो नोपपद्यते ।

बदेनं चमया युक्तमशक्तं मन्यते जनः ॥ ५

न शक्तिश्चास्त्राभिरतस्य सोक्ष्मो

न चैव रम्यावस्थप्रियस्य ।

न भोजनाच्छादनतत्परस्य

एकान्तशौक्ष्म्य दृढ़वतस्य ॥ ६

स्त्रो भवेत् प्रोतिनिवर्त्तकस्य

अध्यात्मयोगैकरतस्य सम्यक ।

मौका भवेत्वित्यमहिं सकस्य  
 स्वाध्याययोगागतमानसस्य ॥ ७  
 क्रोधयुक्ता यदयजते यजुर्दोति यदच्छिति ।  
 सब्दं हरति तत् तस्य आमकुम्भ इवादकम् ॥ ८  
 अपमानात्पोष्टहिः सम्मानात्पसः च्यः ।  
 अच्छितः पूजितो विप्रो दुर्घागौरिव सौदति ॥ ९  
 आप्यायते यथा धेनुस्तण्णरकृतसम्भवैः ।  
 एव जपेष्व होमेष्व पुण्यैराप्यायते हिजः ॥ १०  
 आदृवत् परदारांस्य परद्रव्याणि लोद्रवत् ।  
 आत्मवत् सब्दभूतानि यः पश्यति स पश्यति ॥ ११  
 रजकव्याधश्चैलूपवैणचमीपजीविनाम् ।  
 यो भुडके भक्तमेतेषां ग्राजापत्यं विशोधनम् ॥ १२  
 अगस्यागमनं क्षत्वा अभक्षस्य च भक्षणम् ।  
 शुद्धि चान्द्रायण क्षत्वा अथवोक्ता यथैव च ॥ १३  
 अग्निहीनं त्वं जेदयस्तु स नरी वौरहा भवेत् ।  
 तस्य शुद्धिविधातव्या नान्द्या चान्द्रायणाद्वते ॥ १४  
 विवाहोत्सव्यसु अन्तराकृतसूतके ।  
 सद्यः शुद्धिं विजानीयात् पूर्वं सङ्खस्तित चरेत् ॥ १५  
 देवद्वोख्यां विवाहेषु यज्ञेषु प्रततेषु च ।  
 कल्पितं सिद्धमन्वाद्यं नाशौच मृतसूतके ॥ १६  
 इत्यापस्तम्बौद्ये धर्मशास्त्रे दशमोऽध्यायः ॥ १० ]



## वसिष्ठसंहिता ।

प्रथमोऽध्यायः ।

अथातः पुरुषनिःश्रेयसार्थं धर्मजिज्ञासा । ज्ञात्वा चानु-  
तिष्ठन् धार्मिकः प्रश्नतमो भवति लोके प्रेत्य वा, विहितो  
धर्मः । तदलाभे शिष्टाचारः प्रमाणम् । दक्षिणेन हिमवते  
उत्तरेण बिन्धुस्थ ये धर्मा ये चाचारास्ते सर्वे प्रत्येतव्या, न  
त्वन्ये, प्रतिलोमकल्पधर्माः । एतदार्थावर्त्तमित्याचक्षते ।  
गङ्गायमुनयोरन्तराप्येके । यावदा क्षणमृगो विचरित तावद्-  
ब्रह्म वर्त्तमभिति । अथापि भास्त्रविनो निदाने गायामुदा-  
हरन्ति ।

पश्चात सिन्धुविहरिणी सूर्यस्त्रोदयनं पुरा ।

यावत् क्षणोऽभिधावति तावहै ब्रह्मवच्चसम् ॥

चैविद्यवृद्धा यं ब्रुयुर्वर्त्तमां धर्मविदो जनाः ।

पश्चने पावने चैव स धर्मां नान्न संशयः ॥ इति

देशधर्मेजातिधर्मकुलधर्मान् शुल्यभावादब्रवीयनुः ।  
सूर्याभ्युदितः सूर्याभिनिमूलः कुनखो श्वावदन्तः परिवित्तिः  
परिवित्ता अग्रेदिधिषुः दिधिषु-पतिर्वेजिहा ब्रह्मब्रह्म इत्येत  
एनस्त्रिनः । पञ्च महापातकान्याचक्षते गुरुतत्त्वं सुरापानं  
भूतेणहत्यां ब्राह्मणसुवर्णहरणं पतितसम्योगज्ञ ब्राह्मेण वा  
यौनेन वा ।

अथाप्युदाहरन्ति ।

संवत्-मरणं पतति पतितेन सहाचरन् ।

श्राजनाध्यापनाद् यौनादवपानासनादपि ॥

अथाप्यदाहरन्ति ।

विद्याविनाशे पुनरभ्युत्तेति  
जाति प्रणाशे तिच्छ सर्वतागः ।  
कुलापदेशेन हयोऽपि पूज्य-  
स्तामात् कुलौनां स्त्रियमुद्दहन्ति । इति

तयो वर्णा ब्राह्मणस्य वशे वर्त्तेरन्, तेषां ब्राह्मणो धर्मी  
यद्दब्युषात् तत् राजा चानुतिष्ठेत् । राजा तु धर्मीणानुशासन्  
षष्ठं षष्ठं धनस्य हरेदन्यत्र ब्राह्मणात् । इष्टपूर्त्तस्य तु षष्ठ-  
मंशं भजति । इति ह ब्राह्मणा वेदमाद्यं करोति, ब्राह्मण  
आपद उद्बरति, तस्मादुत्त्राह्मणोऽनादाः, सामोऽस्य राजा  
भवतोतोह प्रेत्य चाभ्युदयिकमिति ह विज्ञायते ॥

इति वासिष्ठे धर्मीणास्ते प्रथमोऽध्यायः ॥ १ ॥

### द्वितीयोऽध्यायः ।

च चारो वर्णा ब्राह्मणक्षत्रियवैश्यशूद्राः । तयो वर्णा  
द्विजातयो ब्राह्मणक्षत्रियवैश्याः । तेषां मातुरघेऽधिजननं,  
द्वितीयं मौञ्ज्यवन्धने । तत्राच्च माता माविको पिता त्वाचार्थं  
उच्चते । वेदप्रदानात् पितेत्याचार्थामाचक्षते ।

अथाप्यदाहरन्ति ।

इयमिह वै पुरुषस्य रेतो ब्राह्मणस्योऽुं नाभेरव्वाचीनं  
मन्यते । तद्यद्यूँ नाभेस्तेनास्यानोरसो प्रजा जायते  
यदपत्यति यत् साधु करोति । अत्र यदव्वाचीनं नाभेस्तेना-  
स्योरसो प्रजा जायते, जनन्यां जनयति, तस्माच्छ्रीवियमनूचान-  
मपुक्तोऽसोति न वदन्तीति

हारोताः अश्राप्यदाहरन्ति ।

न त्वस्त् विद्यते कर्म्म कि च्छदा मौञ्ज्जिवभ्नात् ।

हृष्ट्वा शूद्रमप्तो च्छेयो यावद्देदे न जायते । इति  
अन्यत्रादकर्म्मस्वधापितृसंयुक्तेभ्यः ।

विद्या ॥ ह वै त्रि ह्यगमाजग्माम्

गोपाय मां श्रेवधिस्तेऽहमस्मि ।

असूयकायानुज्ञवेऽब्रताय

न मां ब्रूया वीर्यवतो तथा स्याम ॥

य प्राहुणात्यवितयेन कर्म्मणा

बहृदुःखं कुब्बस्वस्तुतं वा संप्रथच्छन् ।

तन्मन्यत पितरं मातरस्तु

तस्मै न द्रुडेत कतमच्छ नाहम् ॥

अध्यापिता वे गुरु नादिग्रन्थे

विप्रा वाचा मनसा ऊर्मीणा वा ।

यथैव ते न मुह भीजनोया

स्त्रयैवातान् न मुनक्षिश्रुतं तत् ॥

यमेव विद्याच्छुचिमप्रमत्तं

मेधाविनं ब्रह्मचर्योपदेशम् ।

यस्त्वेतदुद्द्वेत कतमच्छ नाहं

तस्मै मां ब्रूय चिषिपाय ब्रह्मन् ॥ इति

दहत्यग्निर्यथा कर्त्तं ब्रह्म त्वब्दमनाहतम् ।

न त्रहा तस्मै प्रब्रूया क्षवद्यमानमक्षलत ॥ इति

षट् कर्म्माणि त्रि ह्यगमाज्यात्मध्यापनं यजनं आजनं दानं  
प्रतिपहयेति द्वाणि राजन्यस्य ध्ययनं यजनं दानं शास्त्रण

च प्रजापालनं स्वधर्मस्तेन जीवेत् । एतान्येव त्रीणि वैश्वस्त्रा  
क्षषित्राणिज्यमाशुपात्यकुसौदद्ध । एतेषां परिचर्या गृद्रस्य ।  
अनियता हृत्तिरनियतकेश-वेशाः सब्वेषां मुक्तशिखावर्जम् ।  
अजीवतः स्वधम्मणान्यृतरामपापोयसीं हृत्तिमातिष्ठेरन्, न  
तु कदाचित् पात्रैषसौम् । वैश्वजीविकामास्थाय पर्येन  
जीवतोऽश्मलवणमपर्णं पाषाणकौषक्षौमाजिनानि च तान्तवच्च  
रत्नं सर्वच्च कृतान्नं पुष्टमूलफलानि च गम्भरसा उदकच्चौ-  
षधीनां रसः सोमस्य शस्त्रं विषं मांसस्य चौरं सविकारं अपस्तु पु-  
जतु सौसन्ध ।

### अथाप्युदाहरन्ति ।

सद्यः पतति मांसेन लाक्ष्या लक्षणेन च ।  
व्रह्मेण शूद्रौभवति ब्राह्मणः क्षोरविक्रयात् ॥  
ग्राम्यपशूनामिकशफाः, केशिनश्च सर्वे, चारणाः पश्चिमो  
वयांसि दंडिणश्च । धान्यानां तिलानाहुः ।  
अथाप्युदाहरन्ति ।

भोजनाभ्यञ्जनाहानाद्युदान्यत् कुरुते तिलैः ।  
क्षमिभूतः स विष्टायां पिण्डभिः सह मज्जति ॥  
कामं वा स्वयं क्षम्भोत्पाद्य तिलान् विक्रीणीरन् अव्यदि-  
धान्यविक्रयात् । रसारसैः समतो हानतो वा निमातव्या न  
त्वेष लक्षणं रसैस्तिलतण्डूलपक्षान्नं विद्यान्मुष्टाश विहिताः ।  
परिवर्तकेन ब्राह्मणराजन्यौ वार्दुषान् नायाताम् ।

### अथाप्युदाहरन्ति ।

समर्वे धान्यसुहत्य महाघ यः प्रयच्छति ।  
स्व वै वार्दुषिको नाम ब्रह्मवादिषु गर्हित ॥

कूडिच्छ भृणहत्य च तुलया ममत लयम् ।  
 आतष्टदभूष हा व व्यां वार्द्ध विन्द्यक्पपात ह ॥ इति  
 कामं वा परिलुप्तव्याय पापोयसे दद्य द विगुणं त्रिपथ्यं  
 त्रिगुणं धान्य, धान्यतेव रसा व्याख्याताः, पुण्यमूलफलानि च ।  
 तुलाहृतमष्टगुणम् ।

अथाप्यदा हरन्ति ।

राजानुमतम विन द्रव्यहृषि विनाशये ।  
 पुन राजाभिषेकेण द्रव्यहृषि वर्जयेत् ॥  
 हिकं तिकं चतुष्काञ्च पञ्चकञ्च शर्तं स्फुतम ।  
 खासस्य हृषि गृहीयाहर्णनामनुपूर्वशः ॥  
 बसिष्ठवचनप्रोक्तां हृषि वार्द्धुर्षिके शृणु ।  
 घञ्चमाधांस्तु विश्वता एवं धर्मी न होयत ॥ इति  
 इति वापि श्वर्णशोस्ते दितायाऽध्यय ॥ २ ॥

### दत्तीयोऽध्याय ।

अश्रोतियाननुवाका अनग्रहः शूद्रधर्माणो भवति  
 मानुग्नाद्याणो भवति । मानवच्छान्त श्वाकमुदाहरात् ।  
 योऽनधीत्य हिजो विदमन्यद कुरुते शमम् ।  
 स जोवद्वद शूद्रत्वमाशु गच्छति सोन्दय ॥  
 न वणिक् न कुसीदजौवौ । ये च शूद्रप्रेषणं कुर्वन्ति ।  
 व सुनो न चिकित्सकः ।  
 अव्रता हन्त्वैयाना यत्र भैच्छचरा हिजाः ।  
 न यामं दग्धयेदुराजा चौरभुक्तप्रदो हि सः ॥

चत्वारोऽपि चयो वापि यं ब्रूयन्वेदपारंगाः ।  
 स धर्म्य इति विज्ञेयो नेत पा सहस्रशः ॥  
 शक्रतानामसम्भाणां जातिमात्रापजौविनाम् ।  
 सहस्रशः समेतानां पर्यच्छं नैव विद्यते ॥  
 यददन्त्यन्यथा भूत्वा मूर्खा धर्म्यमतद्विदः ।  
 तत्पापं शतधा भूत्वा तदुवक्तव्यतुगच्छति ॥  
 श्राद्धियायैव देयानि हव्यकथानि नित्यशः ।  
 शशार्द्रियाय दत्तानि छप्ति नायान्ति देवताः ॥  
 यस्त्रैव एव मूर्खा दूरे चेव बहुश्रुतः ।  
 बहुश्रुताय दातव्यं नास्ति मूर्खं व्यतिक्रमः ॥  
 ब्राह्मणातिक्रमो नास्ति विप्रे वेदविवर्जिते ।  
 अलन्तमभिसुतस्त्रै न हि भस्त्रानि छ्यते ॥  
 यस्त्रै काष्ठमयो हस्तौ यस्त्रै कर्म्ममयो स्त्रृगः ।  
 यस्त्रै विप्रोऽनधौयानस्त्रयस्ते नामधारकाः ॥  
 विद्वद्गोच्छानि चाद्वानि मूर्खा राष्ट्रेषु भुज्जते ।  
 तदन्न नाशमायाति महद्वा जायते भयम् ॥  
 अपद्मायमानवृत्तं योऽधिगच्छेदराजा तद्वरेत् अधिगच्छेत्  
 षष्ठमंशं पदाय । आद्वापश्चेदधिगच्छेत् पठ्कर्म्मसु वर्तमाना  
 व राजा हरेत् । आततायिनं हत्वा नात्र द्वाणमिच्छो  
 किञ्चित् किल्विषमाहः । षड्विधास्त्राततायिनः ।

अथायुद्द्वारान्ति ।  
 अन्तिदो ग्रन्थश्चेद शस्त्रार्णधनापहः ।  
 श्चेत्प्रदारहरस्यैव षडेत आततायिनः ॥

आततायिन नायान्तरपि वेदान्तपारगम् ।

जिघांमन्तं जिघांमिथाच्च तेन ब्रह्महा भवेत् ॥

स्वाध्यायिन कुले जातं या हन्यादाततायिनम् ।

न तेन भ्रूणहा स स्वात्मन्युम्तमन्युमृच्छति ॥

विष्णाचिकेतः पञ्चाग्निस्त्रियुपणवान् चतुर्मीधा वाजमनेयौ  
षड्हृविद् ब्रह्मदेयानुमत्तानश्छदागो ज्येऽपासमगो मन्त्र-  
ब्राह्मणविद् यस्य धर्मानधोते यस्य च पुरुषमाल्पिण्वंशः  
आतिथा विज्ञायते विदांसः स्नातकोष्ठेति पद्मत्तिपावनाः ।

चातुर्विदो विकल्पो च षड्हृविहर्मीपाठकः ॥

आत्मस्वास्त्रयो मुख्या परिषत् स्वाहशावरा ॥

अपनौय तु यः कृतश्च वेदमध्यापयेत् स आचार्यो,  
यस्वकदेशं स उपाध्याया यस्य वेदाङ्गानि । आत्मवाण वर्ण-  
संस्कृते वा ब्राह्मण-वैश्यौ शस्त्रमाददौयाताम् । क्षत्रियस्य तु  
तत्रियमेव रक्षणाधिकारात् । प्राग्वोदग्वासीनः प्रस्त्रास्य  
पादो पाणी चामणिवस्त्रतात् । षड्हृष्टमूलस्योत्तरतो रेखा  
ब्राह्म तौर्यं तेन विराचामेदशब्दवत् । हि: परिमृच्यात्  
खान्यङ्गिः संसूर्येत् मूर्दन्यो निनयेत् । सब्ये च पाणी ।  
व्रजस्तित्तन् शयानः प्रणता वा नाचामेत् । षड्हृयज्ञमाभिरङ्गिर-  
बुद्वुदाभिरफेनाभिरङ्गिणः, कण्ठगाभिः क्षत्रियः शुचिः ।  
वैश्याऽङ्ग प्राग्निताभिस्तु, स्त्रीशूद्रौ स्त्रष्टाभिरेव च । पुरुषारापि  
यागास्त्रपंचानि स्तुः । न वर्णगम्बरसदुष्टाभिः । याद्य स्वरू-  
शुभागमाः । न मुख्या विप्रव उच्छ्रिष्टं कुर्वन्त्यनङ्गशिष्टाः ।  
सुष्ठा भुक्ता पोत्वा स्नात्वा वाचान्तः पुनराचामेत् ।

वासव परिधाय चाष्टो संस्कृत्य यावत्तोमकौ न इमशुगता

स्मैः इत्वाद्यन्तं चक्रुष्य यज्ञान्तम् युक्ते भवेदाचान्त आवश्यक  
आदिगिरन्वेष तच्छुचिः ॥

परानथाचामयतः पौदो या विप्रय गताः ।  
भूम्य तान्तु ममः प्राताम्ताभिर्मित्तिर्विभाग् भवेत् ॥  
यच्चरच्चभ्यवह्यार्थ्यु उच्छिष्टं यदि संस्कृयेत् ।  
भूमौ निक्षेप्य यदद्रश्यमाचान्तः प्रचरेत् पुनः ॥  
यद्यन्मीमांस्य च्यात् तत्तद्विस्तु मंस्यैत् ।  
खहताश्च शृगा वन्धा धातितच्च खगैः पलम् ॥  
वालैरनुपविद्वान् स्तौभिराचरितच्च यत् ।  
परिमङ्गाय खान् मव्वान् शुचीनाह प्रजापतिः ॥  
प्रसारितच्च यत् पर्खं न दोषाः खोमुखानि च ।  
भशकैर्मित्तिकाभिश्च विलोनो नोषहन्ते ।  
तितिस्याचैव या आपो गवां प्रीतिकराश्याः ।  
परिमङ्गाय तान् मव्वान् शुचीनाह प्रजापतिरिति ॥  
लेपगन्धायकधैषं श्रीचम्मेष्यलिसंस्याद्विष्टदा च ।

तैजसमन्वयदारवतान्तवानां भस्मपरिमाज्जनप्रदाहतच्छणनिर्ण-  
जनानि । तैजसवटुपञ्चमणीनां मणिवच्छङ्गशुक्तीनां टारु-  
वटंस्यां रञ्जुविदलचर्मणां चैलवच्छौचम् । गौवालैः फलचम-  
मानां गौरमर्घपक्कल्पेन चौमजानाम् । भूम्यान्तु सम्माज्जन-  
प्रक्षणोपलेपनोज्ञे खनैयथास्थानै दोषविशेषात् प्राजापत्यसुपैति ।

अथाप्युदाहरन्ति ।

खननादहनाद्वर्षीहोभिराक्रमणादपि ।

शतुर्भाः शुच्यते भूमिः पञ्चमांशोपलेपनात्

रजसा शुध्यते नारो नदौ वेगेन शुध्यति ।  
 भस्मना शुध्यते कारः तास्त्रास्त्रेन च शुध्यति ॥  
 अद्यैमूर्त्रैः पुरोषैर्बा श्वे अपूयाशुशोणितैः ।  
 संस्थृष्टं नैव शुध्येत पुन धाकेन मृत्यम् ।  
 अद्विर्गात्राणि शुध्यति मनः सत्येन शुध्यति ।  
 विद्यातपीभ्यां भूतात्मा बुद्धिज्ञानेन शुध्यति ॥  
 अद्विरेव काञ्छनं पूयेत् तथा रजतम् । अङ्गुलिकनिष्ठिका-  
 मूले दैवं तौर्थम् । अङ्गुल्यग्रे मानुषम् । पाणिमध्य आनेयम् ।  
 प्रदेशिन्यङ्गुल्योरन्तरा पिन्नम् । रोचन्त इति सार्वं प्रातर-  
 शनान्यभिपूजयेत् । स्वदितमिति पिन्नेषु । सम्बन्धित्या-  
 भ्युदयिकेषु ।  
 इति वासिष्ठे धर्मशास्त्रे द्वतीयोऽध्यायः ॥ ३ ॥

### चतुर्थोऽध्यायः ।

अकृतिविशिष्टं चातुर्वर्णं संस्कारविशेषाच्च । ब्राह्मणोऽस्य  
 सुखमासोदाह राजन्यः क्षतः । ऊरु तदस्य यदैश्च , पङ्गां  
 शूद्रां अजायतेति । गाथच्चारा छन्दसा ब्राह्मणमस्त्रजत्, त्रिष्टुभा-  
 राजन्यं, जगत्या वैश्यं, न केनचिच्छन्दसा शूद्रमित्यसंस्कारों  
 विज्ञायते । त्रिष्वेव निवासः आत् सर्वेषां सत्यमक्रीयो  
 दानमहिंसा प्रजननच्च । पितृदेवतातिथिपूजाशां पशु  
 हिंसात् ।

सधुपर्कं च यंज्ञे च पिण्डदेवतकर्मणि ।  
 औत्रं च पशुं हिंसान्नाव्यथेत्यबवीच्यनुः ॥

नाकृत्वा प्राणिनां हिंसां मांसंमुत्पद्यते कर्चित् ।

न च प्राणिवधः स्वर्यस्तस्मादयग्ने वधोऽवधः ॥

अथापि ब्राह्मणाय राजन्याय वा अभ्यागताय वा महोच्चं  
वा महाजं वा पचेदेवमस्यातिथ्यं कुर्वन्तीति । उदकक्रिया-  
मश्रीचक्षु हिवर्धात् प्रभृति भृत उभयं कुर्यात् । दल्लजन-  
नादित्येके शरौरमग्निना संयोज्यानवेक्षमाणा आपोऽभ्यवयन्ति ।

ततस्तुत्रस्या एव सव्योक्त्राभ्यां पाणिभ्यामुदकक्रियां  
कुर्वन्ति । अयुग्मा दक्षिणामुखाः । पितणां वा एषा दिग्  
या दक्षिणा । एहान् व्रजित्वा स्वस्तरे त्राहमनश्चन्त आसौरन् ।  
अशक्तौ क्रीतोत्पन्नेन वर्त्तेन ।

दशाहं मरणाशैरैचं सपिण्डेषु विधीयते ।

मरणात् प्रभृति दिवसगणना । सपिण्डता सपुरुषं  
विज्ञायते । अप्रत्तानां स्तौणां त्रिपुरुषं त्रिदिनं विज्ञायते ।  
प्रत्तानामितरे कुर्वेरन् । ताव तेषां जननेऽप्यवसेव निपुणां  
शुद्धिभिर्ज्ञतां मातापित्रोर्बेजनिमित्तत्वात् ।

अथाप्युदाहरन्ति ।

नाशौचं सूतके पुंसः संसर्गच्छेन गच्छति ।

रजस्तुत्राशुचि च्छयं यच्च पुंसि न विद्यते ॥

ब्राह्मणो दशरात्रेण पञ्चदशरात्रेण भूमिषः ।

विंशतिरात्रेण वैश्यः शूद्रो मासेन शुध्यति ॥

अशौचे यस्तु शूद्रस्य सूतके वार्य भुक्तवान् ।

स गच्छेन्द्रकं घोरं तिर्थ्यग्योनिषु जायते ॥

अनिर्दशाहे पक्षान्नं नियोगाद् यस्तु भुक्तवान् ।

क्षमिभूत्वा स देहान्ते तद्विद्यामुपजीवति ॥

द्वादश मासान् द्वादशर्षमासान् वा अनश्चन् संहिता-  
मध्यौयानः पूतो भवतीति विज्ञायते । उनहिवर्षे प्रेते गर्भ-  
पतने वा सपिण्डानां विराब्रमशौचं सद्यःशौचमिति गौतमः ।  
देशान्तरस्ये प्रेते उर्हं दशाह्वैकराब्रमशौचम् । आहिताम्नि-  
श्चेत् प्रवसन् स्त्रियते, पुनःमस्कारं क्लवा शब्दच्छौचमिति  
गौतमः । यूपवतिश्मशानरजस्त्वलासूतिकाशुचौनुपस्थुश्च संशिरा  
अभ्युपेयादापः ।

इति व विष्णे धर्मशास्त्रे चतुर्थोऽध्यायः ॥ ४

### पञ्चमोऽध्यायः ।

अस्ततन्वा स्त्रौ पुरुषप्रधाना अनग्निरूदक्या च अनृतमिति  
विज्ञायते ।

अथाप्युदाहरन्ति ।

पिता रक्षति कौमारे भर्ता रक्षति यौवने ।

पुत्राद्य खविरे भावे न स्त्रौ स्वातन्त्र्यमर्हति ॥

तस्या भर्तुरभिचार उक्तः प्रायश्चित्तरहस्येषु ।

मासि मासि रजो ह्यासां दुष्कृतान्यपकर्षति ॥

विराब्रं रजस्त्वलाशुचिर्भवति, सा नाञ्जग्रात्, नाप्सु स्नायात्,  
अधः शयैत, दिवा न स्वप्यात्, नाम्नं स्यृशेत, न रज्जुं प्रसूजेत,  
न दन्तान् धावयेत, न मांसमश्वौयात्, न ग्रहान् निरीचेत, न  
ह्वसेत, न किञ्चिदाचरेत, नाञ्जिना जलं पिवेत, न खर्वेण  
न लोहितायसेन वा । विज्ञायते हौन्दस्त्रिशौर्षाणं ताङ्गं  
इत्वा पाप्ता गृहौतो मन्यत इति । तं सर्वाणि भूतान्य-

म्याक्रोशन् भूणहन् भग्नहन्निति । स स्त्रिय उपाधांशत् ।  
 अस्ये मे व्रद्धाहत्यायै लृतीयं भागं गृह्णोतेति गत्वैवमुवाच ।  
 ता अब्रुवन् किं नोभूदिति । सोऽब्रवौद्वरं दृष्टीध्यमिति ।  
 ता अब्रुवन् तौ प्रजां विन्दामह इति, कामं मा विजानौमोऽ  
 लभ्यवाम इति, यथे छ्या आ-प्रसवकालात् पुरुषेण सह  
 मैथुनभावेन सभवाम इति चैषोऽस्माकं वरस्थधिष्ठे योक्तास्ताः  
 प्रतिजग्नुस्तृतौयं भूणहत्यायः । सैषा भूणहत्या मासि  
 मास्याविर्भवति । तस्माद्वजस्त्वलान्नं नाश्रीयात् । अतस्म  
 भूणहत्याया एवैतदूपं प्रतिमास्यान्ते कञ्चुकमिव । तटाहृव्रद्ध-  
 वादिनः । अज्ञनाभ्यज्ञनमेवास्या न प्रतिग्राह्यं तद्वि स्त्रियोऽन्नं  
 मिति, तस्मात् तस्यास्त्रव न च मन्यन्ते आचारा यात्र योवित  
 इति । सेयसुप्रयाति ।

उदक्यास्त्वासते तेषां चे च केचिदनग्रयः ।

गृहस्थाः श्रोत्रियाः पापाः सर्वे ते शूद्रधर्मिणः ।

इति वासिष्ठे धर्मशास्त्रे पञ्चमोऽध्यायः ॥ ५ ॥

### षष्ठोऽध्यायः ।

आचारः परमो धर्मः सर्वेषामिति निष्पत्यः ।

हौनाचारपरीतात्मा प्रेत्य चेह विनश्यति ॥

नैनं तपांसि न ब्रह्म नामिहोत्रं न दक्षिणा ।

हौनाचाराश्रितं भृष्टं तारयन्ति कथच्चन ॥

आचारहीनं न पुनर्निति वेदा

यद्यप्यधीताः सह षड्भिरङ्गैः ।

कुन्दांस्येनं मृत्युकाले त्वजन्ति  
नौड़ं शकुन्ता इव जातपचाः ॥  
आचारहीनस्य तु ब्राह्मणस्य  
वेदाः षडङ्गा अखिलाः सपचाः ।  
कां प्रोतिसुत्यापयितुं समर्था  
अस्वस्य दारा इव दर्शनीयाः ॥  
नैनं कुन्दांसि वृजिनात् तारयन्ति  
मायाविनं मायया वर्तमानम् ।  
तत्राचरे सम्यगधौयमाने  
पुनाति तदुब्रह्म यथावदिष्टम् ॥

दुराचारो हि पुरुषो लोके भवति निन्दितः ।  
दुःखभागी च सततं व्याधितोऽत्यायुरेक च ॥  
आचारात् फलते धर्ममाचारात् फलते धनम् ।  
आचाराच्छ्रियमाप्रोति आचारो हन्त्यत्त्वणम् ॥  
सर्वलक्षणहीनोऽपि यः सदाचारवान् नरः ।  
अहधानोऽनसूयस्य शतं वर्षाणि जीवति ॥

आहारनिर्दीरविहारयोगाः  
सुसंवृता धर्मविदा तु कार्याः ।  
वाग्बुद्धिवीर्याणि तपस्त्वयैव  
धनायुषौ गुप्तमेच कार्ये ॥

उभे मूर्चपुरीषे ते दिवा कुर्यादुद्द्वाखः ।  
शाकौ कुर्याद्विष्णास्य एवं द्वायुर्न रिच्यते ॥  
प्रत्यग्निं प्रतिसूर्यस्य प्रतिगां प्रति च दिलम् ।  
प्रति सोमोदकं सन्ध्यां प्रज्ञा नश्यति मेहतः ॥

न नद्यां मेहनं कार्यं न पथि न च भस्मनि ।  
 न गोमये न वा क्षेत्रे नोप्ते चेत्रे न शादले ॥  
 क्षायायामन्धकारे वा राजावहनि वा द्विजः ।  
 यथा सुखसुखः कुर्यात् प्राणवाधभयेषु च ॥  
 उद्गृताभिरदिः कार्यं कुर्यात् स्नानमनुद्गृताभिरपि ।  
 आहरेन्मृत्तिकां विप्रः कूलात् संसिकतां तथः ॥  
 अन्तर्जले देवगृहे वत्सोके भूषिकस्थले ।  
 क्षतश्चौचावशिष्टे च न ग्राद्धाः पञ्च मृत्तिकाः ॥  
 एका लिङ्गे करे तिस्त्र उभाभ्यां हे तु मृत्तिके ।  
 पञ्चापाने दशैकस्मिन्बुभयोः सप्तमृत्तिकाः ॥  
 एतच्छौचं गृहस्थस्य हिगुणं ब्रह्मचारिणः ।  
 वानप्रस्थस्य त्रिगुणं यतोनान्तु चतुर्गुणम् ॥  
 अष्टौ ग्रासा मुनेर्भक्तं वानप्रस्थस्य षोडश ।  
 द्वाचिंशत् तु गृहस्थस्य अमितं ब्रह्मचारिणः ॥  
 अनड्डान् ब्रह्मचारी च आहितामिति ते द्रयः ।  
 भुज्जाना एव तिथ्यन्ति नैषां सिद्धिरनश्चताम् ॥  
 तपोदानोपहारेषु व्रतेषु नियमेषु च ।  
 इच्याध्ययनधर्मेषु या नासक्ताः स निष्क्रियः ॥  
 योगस्तपो दमो दानं सत्यं शोचं दया श्रुतम् ।  
 विद्या विज्ञानमास्तिक्यमेतद्ब्राह्मणलक्षणम् ॥  
 सर्वव्रद्धान्ताः श्रुतपूर्णकर्णा  
 जितेन्द्रियाः प्राणिवधे निवृत्ताः ।  
 प्रतिगृहे शङ्खुचिताग्रहस्ता-  
 स्तेब्राह्मणास्तारयितुं समर्थाः ॥

असूर्यकः पिशुनस्यैव क्षतज्जी दीर्घरोषकः ।  
 चत्वारः कर्मचाण्डाला जन्मतशापि पञ्चमः ॥  
 दीर्घवेरमसूर्याञ्च असत्यं ब्रह्मदूषणम् ।  
 पैशुन्यं निर्दयत्वच्च जानीया च्छूद्रलक्षणम् ॥  
 किञ्चिह्नेदमयं पात्रं किञ्चित् पात्रं तपामयम् ।  
 पात्राणमपि तत् पात्रं शूद्रात्रं यस्त नोदरे ॥  
 शूद्रात्ररसपुष्टाङ्गी ल्लधौयानीऽपि नित्यशः ।  
 चुह्निलापि यजित्वापि गतिमूर्द्धां न विन्दति ॥  
 शूद्रात्रेनोदरस्तेन यः कस्त्रिन् स्त्रियते हितः ।  
 स भवेच्छूकरो ग्राम्यस्तस्य वा जायते कुले ॥  
 शूद्रात्रेन तु भुक्तेन मैथुनं योऽधिगच्छति ।  
 यस्तात्रं तस्य ते पुत्रा न च स्वर्गाहंको भवेत् ॥  
  
 स्वाध्यायाच्च योनिमित्रं प्रशान्तं  
 चैतन्यस्थं पापभौरुं बहुज्ञम् ।  
 स्वोयुक्तात्रं धार्मिकं गोशरणं  
 ब्रतैः चान्तं तादृशं पात्रमाहुः ॥  
  
 आमपात्रे यथा न्यस्तं क्षीरं दधि घृतं मधु ।  
 विनश्येत् पात्रदीर्घस्यात्तच्च पात्रं रसाश्च ते ॥  
 एवं गाम्भ इररस्यच्च वस्त्रमश्वं महीं तिलान् ।  
 अविद्वान् प्रतिगृह्णानी भस्मोभवति दारूवत् ॥  
  
 नाङ्गं नखस्य वादित्रं कुर्व्यात् । न वापीऽच्छलिना  
 पिवेत् । न पादेन पाणिना वा राजानमपि हन्त्यात्, न जलेन  
 जलम् । नेष्टकाभिः फलानि पातयेत्, न फलेन फलम् । न  
 कल्पपुटको भवेत् । न स्वेच्छभाषां शिवेत ।

अथाप्युदाहरन्ति ।

न पाणिपादचपलो न नेत्रचपलो भवेत् ।

न चाङ्गचपलो विप्र इति शिष्टस्य गोचरः ॥

धारम्यर्थागतो येषां वेदः सपरिवृहणः ।

से शिष्टा ब्राह्मणा ज्ञेयाः चुतिप्रत्यक्षहेतवः ॥

यद्र मन्तं न चासन्तं नाश्रुं न बहुश्रुतम् ।

ब सुष्टुतं न दुर्वृत्तं वेद कथित् स ब्राह्मण इति ॥

इति वासिष्ठे धर्मशास्त्रे षष्ठोऽध्यायः ॥ ६ ॥

### सप्तमोऽध्यायः ।

चत्वार आश्रमा ब्रह्मचारिण्ठस्यवानंप्रस्थपरिव्राजकाः ।  
तेषां वेदमधौत्य वेदौ वा वेदान् वा अविशीर्णब्रह्मचर्योऽपनि-  
क्षेसुमावसेत् । ब्रह्मचर्याचार्यं परिचरेदा शरौर-विमोक्षात् ।  
आचार्यं प्रसीतेऽग्निं परिचरेत् विज्ञायते हि चाहवाग्निरा-  
चार्यं इति । संयतवाक् चतुर्थषष्ठाष्टमकालभोजी भैक्षमा-  
चरेत् । गुर्वधौनो जटिलः शिखाजटो वा गुरुं गच्छन्तमनु-  
गच्छेदासौनज्ञानुतिष्ठेत् शयानज्ञासौन उपवसेदाङ्गताध्यायौ  
सर्वभैक्षं निवेद्य तदनुज्ञया भुज्जीत । खट्टाशयनदन्तपच्चालना-  
भ्यज्ञनवर्जीं तिष्ठेदहनि रावावासौत । त्रिः क्षत्रोऽभ्य-  
पेयद्वापः ।

इति वासिष्ठे धर्मशास्त्रे सप्तमोऽध्यायः ॥ ७ ॥

## अष्टमोऽध्यायः ।

गृहश्चो विनौतक्रीधर्षो गुरुषानुज्ञातः स्नात्वा असभाना-  
र्यामसृष्टमैथुनां यवोयसीं सदृशीं भार्यां विन्देत् । पञ्चमीं  
मालबन्धुभ्यः सप्तमीं पितृबन्धुभ्यः । वैवाह्यमनिमित्यात् ।  
साधमागतमतिथिं नावरुम्यात् । नास्यानश्चन् गृहे वसेत् ।

यस्य नाश्वाति वासार्थी नाह्यणो गृहमागतः ।  
सुक्तं तस्य यत् क्रिच्छ्रित् सवमादाय गच्छति ॥  
एकरात्रन्तु निवसद्विधिर्ब्राह्मणः स्मृतः ।  
अनित्यं हि स्थितियस्यात् तस्मादतिविद्यते ॥  
जैक्यामौषमतिथिं विप्रं साङ्गतिकं तथा ।  
काले प्राप्ते अकाले वा नास्यानश्चन् गृहे वसेत् ।

श्रद्धाशौलोऽस्यृहयात् अलमन्याधियाय नानाहिताग्निः  
खादलच्च सोमपानाय नासोमयाजो स्यात् । उक्तः स्वाध्याये  
प्रजनने यज्ञे च गृहेष्वभ्यागतं प्रत्युत्थानासनशयनवाक् सुनृता-  
भिर्मानयेत् । यथाशक्ति चावेन सर्वभूतानि ।

गृहस्य एव यजते गृहस्यस्तप्यते तपः ।  
चतुर्णामाश्रमाणान्तु गृहस्यस्तु विशिष्यते ॥  
यथा नदोनदाः सर्वे समुद्रे यान्ति संस्थितिम् ।  
एवमाश्रमिणः सर्वे गृहस्ये यान्ति संस्थितिम् ।  
यथा मातरसाश्रित्य सर्वे जौवन्ति जन्मतवः ।  
एवं गृहस्यमाश्रित्य सर्वे जौवन्ति भिन्नकाः ॥

नित्योदकीनिलयज्ञोयतौनित्यस्वाध्यायोपतिताद्रवजे ।

ऋतौ गच्छन् विधिवच्च जुह्वन् ।

न ब्राह्मणश्चरवते ब्रह्मलोकात् ॥ इति ॥

इति वासिष्ठ धर्मशास्त्रेऽष्टमोऽध्यायः ॥ ८ ॥

### नवमोऽध्यायः ।

वानप्रस्थो जटिलसौराजिनवासा य मञ्च न प्रविशेत् ।  
न फालक्षण्यमधितिष्ठत् । अक्षुं मूलफलं सञ्चिन्वैत । ऊर्ढ्वं  
रेतः चमाशयः । मूलफलभैक्षण्याभागतमतिथिमर्चयेत् ।  
दद्यादेव न प्रतिगङ्गेयोत् । त्रिष्वणामुटकसुपस्थिष्येत् ।  
आवणकेनार्णिमाधायाहितार्णिः स्याद् हृत्तमूलिकः ऊर्ढ्वं  
षड्भ्यो मासेभ्योऽनग्निरनिकेतः । दद्यादेवपितृमनुष्येभ्यः ।  
म गच्छेत् स्वर्गमानन्त्यम् ।

इति वासिष्ठे धर्मशास्त्रे नवमोऽध्यायः ॥ ९ ॥

### दशमोऽध्यायः ।

परिव्राजकः सर्वभूताभयदच्छिणां दत्त्वा प्रतिष्ठेत् ।

अथाप्युदाहरन्ति ।

अभयं सर्वभूतेभ्यो दत्त्वा चरति यो द्विजः ।

तस्यापि सर्वभूतेभ्या न भयं जातु विद्यते ।

अभयं सर्वभूतेभ्यो दत्त्वा यद्विव वर्तते ।

इति जातानजातांश्च प्रतिष्ठङ्गाति यस्म च ॥

सश्यसेत् सर्वकर्माणि वेदमेकं न सश्यसेत् ।

वेदसंश्यासतः शूद्रस्तस्माहेदं न संन्यसेत् ॥

एकाच्चरं परं ब्रह्म प्राणायामः परन्तपः ।

उपवासात् परं भैक्षं दया दानाद्विशिष्यते ।

सुण्डोऽममत्वपरिथहः सप्तागाराण्यसङ्खल्पिता न चरेद्देवं  
विधूमे सन्नमुषले एकशाटोपरिहतोऽजिनेन वा गोप्रलनैस्तुर्णै  
वीष्टतश्चरौरः स्थण्डिलशास्त्रनित्यावस्तिं वसेत् यामात्त  
देवग्नहे शन्यागारे हृष्मूले वा मनसा ज्ञानमधीयान ।  
अरस्थनित्यो न ग्रास्यपश्चूनां सन्दर्शने विहरेत् ।

अथाप्युदाहरन्ति ।

अरस्थनित्यस्य जिर्निद्वयस्य सर्वेन्द्रियप्रौतिनिवर्त्तकस्य ।

अध्यात्मचिन्तागतमग्नसस्य ध्रुवा द्वानाहृत्तिरूपेचकस्य ॥

अव्यक्तलिङ्गोऽव्यक्ताचारोऽनुबन्ध उच्चत्तवेशः ।

अथाप्युदाहरन्ति ।

न शब्दशास्त्राभिरतस्म मोक्षी

न चापि लोके ग्रहणे रतस्य ।

न भोजनाच्छादनतत्परस्म

न चापि रम्यावस्थप्रियस्म ॥

न चोत्पातनिमित्ताभ्यां न नक्षत्राङ्गविद्या ।

अनुशासनवादाभ्यां भिक्षां लिप्सेत कर्हिंचित् ॥

अलभिन विषादौ स्नाह मे चैव न हर्षयेत् ।

प्राणमात्रिकम त्रः स्यान्मात्रासङ्घादिनिर्गतः ॥

न कूवा नोदके सङ्गे न चैले न त्रिपुष्करे ।

नागारे नासने नाके यस्य वै मोक्षवित्तम् ॥

ब्राह्मणकुले वा यज्ञमेत् तद्बुद्धौत् सायं मधुमांससर्पि-  
र्वज्म् । “यतौन् साधून् वा गृहस्थान् सायं प्रातश्च व्यथेत् ।  
आमे वसेदजिह्वोऽशरणीसङ्कुकः । न चेन्द्रियसंयोगं कुर्वीतः  
किनचित्, उपेत्ककः सर्वभूतानां हिंसानुग्रहपरिहारेण । पैशुन्य-  
मत्सराभिमानाहङ्काराशङ्कानार्जवामस्तव-परगर्हादभ-लोभ-  
मोहकोधासूयाविवर्जनं सर्वाश्रमिणां, धर्मिष्ठो यज्ञोपवी-  
त्सुदककमण्डलुहस्तः शुचिर्ब्रह्मणी वृषलाङ्गपानवर्जी न  
हीयते ब्रह्मलोकात् ॥

इति वासिष्ठे धर्मशास्त्रे दशमोऽध्यायः ॥ १० ॥

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### एकादशोऽध्यायः ।

षट्कर्मा गृहदेवताभ्यो बलिं हरेत् । श्रीविद्यायाकं  
दस्त्रा ब्रह्मचारिणेः वानन्तरं पिण्डभ्यो दद्यात्, ततोऽतिथिं  
भोजयेत् श्रेष्ठासमानुपूर्वं स्वगृहाणां कुमारीबालवृद्धतरुण-  
प्रभृतीस्ततोऽपरान् गृहान्, श्वचाल्कालपतितवायसेभ्यो भूमौ  
निर्वपेत् । शूद्रेभ्य उच्छ्वस्तुं वा दद्याच्छेषं यतौ भुज्जौत,  
सर्वोपयोगेन पुनःपाको यदि निरुत्तो वैश्वदेवैऽतिथिरागच्छे  
हिश्चेषेषात्मा अद्यं कारयेद्विजायतेऽङ्गिवैश्वानर प्रविशत्यतिथि-  
र्जाङ्गणी गृहम् । तस्मादपवानमन्त्रं वर्षाभ्यस्तां हि शान्ति-  
जनाविद्विरिति तं भोजयित्वोपासोता सीमान्तादतुवजेदनु-  
शानात्मा । परपत्र उहैं चतुर्थां पिण्डभ्यो दद्यात् पूर्वेद्यु-  
र्जाङ्गणान् सत्रिपात्रं यतौन् गृहस्थान् साधून् वा परिणत-  
वयस्त्रिविकर्मस्थान् श्रीविद्यान् शिष्यानन्तेवासिनः शिष्यानपि  
शुद्धवतो भोजयेद्विलभशुक्रविघ्निश्वावदन्तकुठिकुनखिवर्जम् ।

अथायुदाहरन्ति ।

अथ चेन्मन्त्रविद्युतः शारीरैः पंक्तिदूषणैः ।  
 अदूष्यन्त यमः प्राह पंक्तिपात्रं एव सः ॥  
 आह्वनोदासनौयानि उच्छिष्टान्या दिनचयात् ।  
 खे पतन्ति हि या धारास्ताः पिवन्त्यक्ततोदकार ॥  
 उच्छिष्टेन प्रपुष्टास्ते यावत्तास्तमितो र्द्विः ।  
 औरधारास्ततो यान्त्यक्षयाः सञ्चरभागिनः ॥  
 प्राक्संखारप्रभीतानां प्रवेशनमिति श्रुतिः ।  
 भागधेयं मनुः प्राह उच्छिष्टोच्छेषणे उभे ॥  
 उच्छेषणं भूमिगतं विकिरेणोपसीदकम् ।  
 अनुप्रेतेषु विस्तुजेः प्रजानामनायुषाम् ॥  
 उभयोः शाखयोर्युक्तं पिवन्त्यात्र निवेदितम् ।  
 लदन्तरं प्रतीक्षन्ते ह्यसुरा दुष्टचेतसः ॥  
 लस्मादशून्यहस्तेन कुर्यादद्ब्रह्ममुपागतम् ।  
 भोजनं वा समालभ्य तिष्ठतोच्छेषणे उभे ॥  
 हौ दैवे पित्रकल्ये लोकेकमुभयत्र वा ।  
 भोजयेत् सुसमृद्धोऽपि न प्रसञ्चेत विस्तरे ॥  
 सत्क्रियां देशकालौ च शौचं ब्राह्मण-सम्पदः ।  
 पञ्चतान् विस्तरो हन्ति तस्मात् तं परिस्थिर्येत् ।  
 अपि वा भोजयेदेकं ब्राह्मणं वेदपारगम् ।  
 शुभशौलोपसम्पदं सर्वालक्षणं वर्जितम् ॥  
 यद्येकं भोजयेच्छादे दैवं तत्र कथं भवेत् ।  
 अत्रं पावे समज्ञत्य सर्वस्य प्रकाशस्य तु ॥

देवतायतने ज्ञाना ततः श्रावः प्रवर्त्तते ।  
 प्राश्येदन्मौ तदन्मु दद्यादा ब्रह्मचारिणे ॥  
 यावदुष्णं भवत्यन्नः यावदश्चन्ति वाग्यताः ।  
 तावद्वि पितरो श्चन्ति यावन्नोक्ता हविर्गुणाः ॥  
 हविर्गुणान वक्तव्याः पितरो भावतपर्यताः ।  
 पिण्डभिस्तपर्यते पश्चाद्वक्तव्यं शोभनं हविः ॥  
 नियुक्तस्तु यदा आहे दैवे तन्तु समुत्सृजत् ।  
 यावन्ति पशुरोमानि तावन्नरकमृच्छति ॥  
 क्रौणि आहे पवित्राणि दौहित्रः कुतपस्त्विलाः ।  
 क्रौणि चान्नं प्रशंसन्ति शौचमक्रोधमत्वराम् ॥  
 दिवसस्याष्टमे भासे मन्दीभवति भास्करः ।  
 स कालः कुतपो नाम पितृशां दत्तमत्तयम् ॥  
 आहं दत्त्वा च भुक्ता च मैथुनं योऽधिगच्छति ।  
 भवन्ति पितरस्तस्य तन्मासं रैतसो भुजः ॥  
 यतस्ततो जायते च दत्त्वा भुक्ता च पैष्टकम् ।  
 न स व्रिद्यामवाप्नोति चौण्यायुचैव जायते ॥  
 पिता पितामहैचैव तथैव प्रपितामह ।  
 उपासते सुतं जन्मतं शकुन्ता इव पिप्पलम् ॥  
 मधुमांसैच शक्रैच पयसा पायसेन वा ।  
 अधनोदास्ति आहं वर्षासु च मघासु च ॥  
 सन्तानवर्द्धनं पुत्रं लृप्यन्तं पिण्डकर्मणि ।  
 देवब्राह्मणसम्पन्नमभिनन्दन्ति पूर्वजाः ॥  
 नन्दन्ति पितरस्तस्य सुहृष्टैरिव कर्षकाः ।  
 यद्याख्यो दद्यात्मकं पितरस्तेन पुत्रिणः ॥

यावश्याय हाय खोशान्वष्टकायाच्च पिण्ड्यो दद्वय-  
देशवाह्नाणमन्निधाने वा कालनियमोऽवश्यम् । यो ब्राह्मणो-  
ऽग्निमादधौत, दश्मपूर्णमासाग्रयणेष्टिचातुर्मास्यपशुसोमैश्च  
यजते । नैयमिकं द्वेतदृणं संस्ततश्च विज्ञायते हि विभिन्नं ज्ञे-  
क्टं णवान् ब्राह्मणा जायते ; यज्ञेन देवेभ्यः, प्रजाया पिण्ड्यो,  
ब्रह्मचर्येण क्रत्विभ्यः इत्येष वा अनृणो यज्ञ यः पुंत्रौ ब्रह्मचर्य-  
वानिति । गर्भाष्टमेषु ब्राह्मणमुपनयौत, गर्भेकादशेषु राजन्यां,  
गर्भद्वादशेषु वैश्यम् । पालाशो दगडो बैलो वा ब्राह्मणस्य,  
नैयग्राधः चत्रियस्य वा, औड़, खरो वा वैश्यस्य । क्षणाजिन-  
मुत्तरोयं ब्राह्मणस्य, रौरवं चत्रियस्य, गच्छं वस्ताजिनं वैश्यस्य ।  
शुलमाहतं वासा ब्राह्मणस्य, माञ्जिङ्गं चत्रियस्य, हारिद्रं  
कौशेयं वैश्यस्य, सर्वेषां वा तान्तवमरक्तम् । भवतपूर्वां ब्राह्मणो  
भित्रां याचेत, भेषमध्यां राजन्यो, भवदक्ष्यां वैश्यस्य । आ  
षोडशाद्वाह्नाणस्यानतौतः काल, आ हाविंशात् चत्रियस्या  
चतुर्विंशाद्वैश्यस्यात ऊँ पतितसाविवौका भवन्ति । नैनानु-  
पनयेत्वाध्यापयेत् याजयेत्वैभिर्विवाहयेयुः । पतितसाविवौक  
उद्वालकव्रतं चरेत् ।

द्वौ मासौ यावकेन वर्तयेत्वासं माच्चिकेणाष्टरात्रं षुतेन  
षड्ग्राचमयाचितं चिरात्रमव्भक्तोऽहोरात्रमेषोपवसेत् । अश्व-  
मेधावभृथं गच्छेद्वाह्नस्तोमेन वा यजेत् ।

हृति वासिष्ठे धर्मग्रास्ते एकादशीऽध्यायः ॥ ११ ॥

## झादशोऽध्यायः ।

अथातः स्नातकव्रतानि । स न कच्छिद्यचेतान्वस्ते  
राजान्तेवासिभ्यः कुधापरौतस्तु किञ्चिदेव याचेत स्नातमवतं  
वा क्षेत्रं गामजाविकं सन्ततं हिरण्यं धान्यमन्त्रं वा, न  
तु स्नातकः कुधावसौदेदित्युपदेशो । न नद्यायाम् सहसा  
संविशेषं रजस्तलायामयोग्यायाम् । न कुलं-कुलं स्याइसन्ती  
विततां नातिक्रमेन्द्रोद्यन्तमादित्यं पश्येन्द्रादित्यं तपन्तं नास्तं,  
भूवपुरोषे कुर्यान्न निष्ठौवेत्, परिवेष्टिशिरा भूमिमयज्ञिर्य-  
स्तुणैरन्तर्द्वाय भूवपुरोषे कुर्यादुदध्युखश्चाहनि नक्तं दक्षिना-  
सुखः सम्यामासौतोक्तरीसुदाहरन्ति ।

स्नातकानास्तु नित्यं स्यादन्तर्बासस्त्वयोक्तरम् ।

यद्ग्रापवौने हे यष्टिः सोदकस्त्रं कमल्लुः ॥

अस्तु पाणी च काष्ठे च कथितं पावकं शुचि ।

तस्मादुदकपाणिभ्यां परिमृज्यात् कमल्लुम् ॥

पर्यन्तिकरणं स्नातकनुराह प्रजोपतिः ।

क्षत्वा चावश्यकार्थ्याणि आचामेच्छौचवित्ततः ॥ इति

प्राञ्जुखोऽन्नानि भुज्ञोत, तुष्णीं साङ्कुष्ठं क्षयग्रासं असेत, न  
च सुखगद्यं कुर्याद्विकालाभिगामौ स्नात् पर्ववर्जं स्तुदारे वा ।  
नौर्थंसुपेयात् ।

अथाप्युदोहरन्ति ।

यस्तु पाणिगट्हौताया आस्ये कुर्वीत भैष्यनम् ।

भवति पितरस्तस्य तस्मासं रेतसो भुजः ।

या स्नातनतिचारेण रतिसाध्यम्याग्रसंश्रिता ॥

अपिच पावकोऽपि ज्ञायते । अद्य श्वो वा विजनिष्माणाः  
पतिभिः सह शयन्त इति स्वोणामिन्द्रियतो वरः । उच्चतवृक्षमा-  
शोहेत्र कूपमवरोहेत्राग्निं सुखेनापधमेक्षाग्निं ब्राह्मणस्त्रान्तरेण  
व्ययेयात् । मन्दीर्बाह्मण्योरनुज्ञाप्तः वा । भार्यया सह नाश्वो-  
यादवौर्थवदपत्यं भवतौति वाजसनेयके विज्ञायते । नेन्द्र-  
धनुर्नान्ना निर्दिश्येत्यग्निधनुरिति ब्रूयात् । पालाशमासनपाटुके  
दन्तधावनमिति वर्जयेत् । नोत्सङ्घे भक्षयेदहूँौ न भुज्जौत  
वैणवं दण्डं धारयेद्युक्तकुण्डले च । न वाहिर्मालां धारये-  
दन्यत्र रक्तामय्याः सभासमवायांश्च वर्जयेत् ।

अथाम्युदाहरन्ति ।

अप्रामाण्यञ्च वेदानामार्षणाञ्चैव दर्शनम् ।

अव्यवस्था च सर्वत्र एतत्ताशनमात्मनः ॥ इति  
नानाह्नतो यज्ञं गच्छेद्, यदि ब्रजेदधिवृक्षसूर्यमध्यानं न  
प्रतिपद्येत, नावञ्च सांशयिकोम् । बाहुभ्यां न नदौत्तरेदुत्ताया-  
पररात्रमवौत्य न षुनः प्रतिसंविशेत् । प्राजापत्ये मुहूर्ते  
आह्मणः स्वनियमाननुतिष्ठेदिति ।

इति वासिष्ठे धर्मशास्त्रे हादशोऽध्यायः ॥ १२ ॥

चयोदशोऽध्यायः ।

अथातः स्वाध्यायश्वोपाकर्म आवस्थां पौर्णमास्यां प्रौष्ठपद्यां  
वाग्निमुपसमाधाय कृताधानो जुहोति देवेभ्यश्छन्दोश्छब्दति ।  
ब्राह्मणान् स्वस्त्रिवाच दधि प्राश्न तत उपांशु कुर्वेति  
श्वर्विष्मयमसामासान्तरेषष्ठानत ऊर्जं शुक्लान्त्रिष्वधौयोत । कामन्तु

घटाङ्गानि । तस्यानध्यायाः सम्यास्तमिते स्युस्तव शब्दे  
दिवाकीर्त्ये नगरेषु कामं गोमयपर्युषिते परिलिखिते वा  
यमशानान्ते गथानस्य आङ्गिकस्य ।

मानवच्चात्र श्वोकमुदाहरन्ति ।

फलान्यापस्तिलान् भक्ष्यमथान्यच्छाङ्गिकं भतेत् ।

प्रतिगृह्णाप्यनध्यायः पाञ्चास्या ब्राह्मणाः स्मता इति ॥

धावतः, पूतिगम्भिप्रसृतेरितवृक्षमारुढस्य, नावि, सेनायाच्च,  
भुक्ता, चार्घ्नाणी, वाणशब्दे, चतुर्दश्यामसावास्यायामष्टम्या-  
मष्टकासु, प्रसारितपादोपस्थस्योपार्श्वितस्य गुरुसमौपे, मिथुन-  
अपेतया वाससा, मिथुनव्यपेतेनानिर्मुक्ते । न ग्रामान्ते,  
च्छाईंतस्य, मूर्वितस्योच्चरितस्य यजुषाच्च, सामशब्दे, वाजीणं,  
निर्धार्तभूमौ च । न चन्द्र-सूर्योपरागेषु, दिङ्नादपर्वतनाद-  
कम्पप्रघातेषुपलरुधिः-पांशुवर्षेष्वाकालिकम् । उख्काविद्युत-  
मञ्ज्योतिषष्ठपर्च्छाकालिकं वा । आचार्यं च प्रेते तिरात-  
माचार्यं पुत्रशिष्येभार्यास्त्वहोरात्रम् । ऋत्विग्योनिसम्बन्धेषु  
च । गुरोः पादीपसंग्रहणं कार्यं, ऋत्विक्श्वशुरपिण्डव्यमातु-  
लानवरवयसः प्रखल्यायाभिवदेद्, ये चैव पादग्राह्यास्तेषां  
भार्या गुरोऽय मातापितरौ । यो विद्याटभिवन्दितुमहमयश्चो  
इतिक्रैयाद्, यस्त न विद्यात् प्रत्यभिवादं नाभिवदेत् । पतितः  
पिता परित्याज्यो, माता तु पुत्रे न पतति ।

प्रथाप्युदाहरन्ति ।

उपाध्यायाहशानार्थं आचार्याणां गतं पिता ।

पितुहृशतं गाता गौरवेणातिरिच्छतं ॥

मार्योः पुत्राख्य शिवाख्य संसृष्टाः पापकर्मिः ।  
परिभाष्य परित्याज्याः पतितौ योऽन्यथा भवेत् ॥  
ऋतिगाच्चार्थावयाजकानध्यापकौ हैयावन्यव हानात  
पतितो नान्यव पतितो भवतैत्वाहुरन्यत स्त्रियाः सा हि  
परगमिता, तद्विनामच्चुखामपेयात् ।

गुरोंगुरौ सन्निहिते गुरुवद्वत्तिरिष्टते ।

गुरुवद्वगुरुपुत्रस्य वर्त्तितव्यमिति श्रुतिः ।

शास्त्रं वस्त्रं तथाक्षानि प्रतिशाद्वाणि ब्राह्मणस्य । विद्या  
वित्तं वयः सम्बन्धः कर्म्म च मान्यं पूर्वः पूर्वो गरीयान् ।  
स्थविरबालातुरभारिकचक्रवतां पन्थाः समागमे परम्मै देवा,  
राजस्त्रातकयो समागमे राज्ञा स्त्रातकाय देयः, सर्वे रव वा  
उच्चतमाय । लग्नभूमानुप्रदकवाक्सूनृतानसूयाः सम् इह  
नोच्छिद्यन्ते कदाचनेति ॥

इति वासिष्ठे धर्मशास्त्रे चयोदशीऽध्यायः ॥ १३ ॥

चतुर्दशीऽध्यायः ।

अथातो भीज्याभीज्यच्च वर्णयिष्यामः । चिकित्सकमग्धु-  
पुंश्चलौदण्डिकस्तेन।भिशस्त्रवण्डपतितानामभीज्य, कटर्यैचत-  
ज्ञातुर-सीमविक्रीदि-तच्चक-रजकशौण्डिक-सूचकवार्द्धिकच-  
र्म्मावकृत्तानां, शूद्रस्य, चायज्ञस्योपयज्ञे, यस्मोपपर्ति मन्यते वश  
इहीततद्देतुर्यस्व वधार्द्दं नोपहन्यात्, कौ बन्धमोद्धौ इति  
आभिक्रुश्वेत्, गणान्नं गणिकाश्रमथाम्बुदाहरन्ति ।

नाशन्ति श्वपते हौवा नाशन्ति वृषलोपते ।  
 भार्या नितम् नाशन्ति यस्य चोपपतिर्ष्ट हे ॥ इति  
 एधोदक्षवत् सुकुशलाजाभ्युद्यतपानावस्थश फरिप्रियङ्गु-  
 स्तरजमधुमांसानि नैतेषां प्रतिगृह्णौयादथायुदाहरन्ति ।  
 मुर्वर्धदारसुज्जिह्वैष्वर्जिष्वन् देवतातिथीन् ।  
 स्वर्वतः प्रतिगृह्णौयाज्ञ तु लघ्येत् स्वयं ततः ॥ इति  
 न सृगयोरिषुचारिणः परिवर्जमन्म विज्ञायते ह्यगस्त्रो  
 वर्षसाहस्रिके सब्रे सृगयां चकार, तस्यासंस्तु रसमयाः पुरे-  
 डाशा सृगपच्छिणां प्रशस्तानामपि ह्यव्रम् । प्राजापत्यन्  
 श्वोकानुदाहरन्ति ।

उद्यतामाहृतां भिक्षां पुरस्तादप्रचोदिताम् ।  
 भोज्यां प्रजापतिमेने अपि दुष्कृतकारिणः ॥  
 अहधानैन् भोज्यां चौरस्यापि विशेषतः ।  
 न त्वेव बहुधा तस्य या बानपहृता भवेत् ॥  
 न तस्य पितरोऽश्रन्ति दश वर्षाणि पञ्च च ।  
 न च हृष्यं बहुत्यन्नियस्तामभ्यवमन्यते ॥  
 चिकित्सकस्य सृगयोः शत्यहस्तस्य पाशिनः ।  
 वरण्डस्य कुलटायाश उद्यतार्पि न गृह्णते ॥ इति  
 उच्छ्वष्टमगुरोरभोज्यं, समुच्छ्वष्टमुच्छ्वष्टोपहतच्च ॥ यदञ्जनं  
 केशकौटीपहतच्च, कामन्तु केशकौटानुहत्याद्विः प्रोक्ष्य भस्म-  
 नावकरेण्यं वाचा च प्रशस्तमुपयुज्ञोतपि ह्यच्चम् ।

प्राजापत्यान् श्वोकानुदाहरन्ति ।

ब्रौणि देवाः पवित्राणि ब्राह्मणानामकल्पयन् ।

अदृष्टमद्विनिं र्णिंतं यज्ञ वाचा प्रशस्यते ।

देवद्रोखां विवाहेषु यज्ञेषु प्रकारेषु च ।

कामकौः श्वभिश्च संस्कृष्टमन्वं तत्र विसर्जयेत् ॥

तस्मात् तदन्नमुहू त्य श्रेष्ठं संस्कारमर्हति ।

द्रवाणां प्लावनेनैव घनानां चरणेन तु ॥

पाकेन सुखसंस्कृष्टं शुचिरेव हि तद्वेत् ॥

अन्वं पर्युषितं भावदुष्टं छङ्गेखं पुनःसिद्धमामनृजीशपक्षक्षः,

कामन्तु दध्यादृष्टतेन चाभिधारितसुपयुज्जीतापि छान्नम् ।

प्राजापत्यान् श्रीकानुदाहरन्ति ।

हस्तदत्तास्तु ये ऊहा लवणं व्यज्ञनानि च ।

दातारं नोपतिष्ठन्ते भीक्षा भुज्ञते च किञ्चिष्ठम् ॥ इति

लशुनपलाश्चुकेमूकगृज्जनश्चेष्टातटुच्छनिर्यासलोहिताव्रसनां  
श्वशकाकावलौढशूद्रोच्छष्टभोजनेषु त्रस्त्वातिक्षच्छ इतरेऽ  
व्यवद मधुमांसफलविकर्षेष्टया स्यपश्चविषयः सन्विनीक्षीरम-  
वत्साच्चौरं गोमहिष्ठजातरोमानिर्दशाहानामनामन्द्रं नाव्युद-  
कमपूप-धाना करक्षाशक्तुचरकसैलपाथसशाकानिलशक्तानि वर्ज-  
येदन्यांश्च क्षौरयवपिष्ठवौरान् । श्वाविच्छङ्गकशशकच्छपगोधाः  
पञ्चनखा नाभस्याः, अनुङ्गाः पशुनामन्यतोदत्तव मत्स्यानां वा  
केहगवयशिशुमरनक्षकुलौरा विक्षतरूपाः सर्पशीर्षास्त्र, गौर्गवय-  
श्लभास्त्रानुदिष्टास्तथा धेन्वनड्डाहौ मिथ्यौ वाजसनेयने ।  
खड्गे तु विवदन्यग्रामशूकरे च, शकुनानांश्च विशुविविष्कर-  
जालप्रादाः कलविष्टपूर्वसंचक्रवाक्भासमद्गुर्टिष्टभाठवान्य-  
नक्षत्ररा दावांघटाश्टकवैलातक्रहास्तिष्ठरौटप्रामकुकुट-  
शुकसारिकाकोकिलक्रव्यादा ग्रासाचारिणश्च ।

इति कांसिष्ठे धर्मशास्त्रे चतुर्दशोऽध्यायः ॥ १४ ॥

## पञ्चदशोऽध्यायः ।

शोषितशुक्रसम्बवः पुरुषो मातापिण्डनिमित्तकः । तस्य  
प्रदानविक्रयत्वागेषु मातापितरौ प्रभवतः न त्वेकं पुत्रं दद्यात्  
प्रतिगृह्णौयादा, स हि सल्लानाय पूर्ववाम् । न स्त्री दद्यात्  
प्रतिगृह्णौयादान्यवानुज्ञानाङ्गत्तुः । पुत्रं प्रतिगृहीयन् वस्त्र-  
नाह्य राजनि चावेदा निवेशनस्य मध्ये व्याहृतीहुत्वा दूरे-  
बान्धवसन्निक्षणमेव । सन्देहे चोतपत्रे दूरेवास्यवं शूद्रमिव  
खापयेत् । विज्ञायते ह्येकेन वहु जायत इति । तस्मिंश्वेत्  
प्रतिगृहौते औरसः पुत्र उत्पद्यते, चतुर्द्युभागभागौ स्यात् ।  
यदि न अभ्युदयिके युक्त स्यादेविष्विनः सव्येन पादेन प्रवृत्ता  
ग्रान् दभान लौहितान् वोपस्थीर्यि पूर्णं पात्रमस्मै निनैविनिन-  
तारज्ञास्यं प्रकोर्य केशान् ज्ञातयेऽन्वारभेरन्वपसव्यं कुत्वा  
गृहेषु स्वरमापादोरन्वत जडै तेन सह धर्ममौयुस्तद्धर्मापन्नाः ।  
पतितानान्तु चरितव्रतानां प्रत्युद्दीरणः ।

अथाप्युदाहरन्ति ।

अस्याभ्युद्धरतां गच्छेत् क्रोडिन्ति च हसन्ति च । यशोत्  
पातयतां गच्छेच्छीचनित्या चार्य-मातृपिण्डहन्तारस्तत्प्रमादाङ्ग-  
यादा एषा प्रत्यापत्तिः पूर्णाद्यत् प्रवृत्ताहा काञ्चनं पात्रं  
माहेयं वा पुरयित्वापो हिष्ठाभिरेव षडङ्गं गभिः सर्वत्र व्यति-  
स्त्रियं प्रत्युद्दीरपुत्रजन्मना व्याख्यातः ।

इति वासिष्ठे धर्मशास्त्रे पञ्चदशोऽध्यायः ॥ १५ ॥

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## षोडशोऽध्यायः ।

अथ व्यवहाराः । राजमन्त्रो सदःकार्याणि कुर्याद्यदी  
विंवद्मानयोरत्र पक्षान्तरं न गच्छेद । यथा सनमपराधो ह्यान्ते  
नापराधः । समः सर्वेषु भूतेषु यथा मनमपराधो ह्याद्यवर्ण  
योर्विधानतः सम्प्रतामाचरेत् । राजा बालानोमप्राप्त्यव-  
हाराणां प्राप्तकाले तु तदत् ।

लिखितं साक्षिणो भुक्तिः प्रमाणं त्रिविधं स्मृतम्  
धनस्त्रौकरणं पूर्वं धनौ धनमवाप्नुयात् ॥ इति  
मार्गचेतयोर्विमर्गं तथा परिवर्त्तनेन ऋण्यहेष्यर्थान्ते ऐषु  
त्रिपादमात्रम् । गृहक्षेत्रविरोधे सामन्तविरोधेऽपि लेख  
प्रत्ययः, प्रत्यभिलेख्यविरोधे ग्रामनगरहृष्टश्रेणिप्रत्ययः ।

अथाप्युदाहरन्ति ।

य एकं क्रौतम धेयमन्वाधेयं प्रतिग्रहम् ।  
यज्ञादुपगमीवोणैस्तथा धूमशिखा ह्यमौ । इति  
तत्र भुक्ते दशवर्षमेवोटाहरन्ति ।  
आधिः सौमाधिकञ्चैव नितेषोपनिधिः स्त्रियः  
राजस्वं श्रोत्रियद्रव्यं न राजा दातुमहतौति ॥  
तत्र सम्भोगी न यहौतव्यम् । गृहिणां द्रव्याणि राज-  
गामीनि भवन्ति, तथा राजा मन्त्रिभिः सह नागरैश्च कार्याणि  
कुर्याद्मौ वा राजा श्रेयान् वसुपरिवारः स्यादगृह्णं परिवारं  
वा राजा श्रेयानगृह्णपरिवारः स्यान् गृही गृह्णपरिवारः स्याद्,  
परिवाराद्वौषाः प्रादुर्भवन्ति स्तेयह्यारविनाशनं, तस्मात् पूर्वमेव  
परिवारं पृच्छेत् ।

अथ साच्चिदः ।

आत्रियो रुपवान् शौलवान् पुरुषवान् सखवान् साच्चिदः  
सर्व एव या, स्त्रीणान्तु साच्चिदः स्थितः कुर्यात्, हिजाना  
सदृशः हिजाः, शूद्राणां सन्तः शूद्राः, अन्यानामन्याः ।

अथाप्युदाहरन्ति ।

प्रातिभाव्यं वृथादेऽनमाच्चिकं सौरिकच्च यत् ।

दण्डशुल्कावशिष्टच्च न पुन्नो दातुमहंतीति ॥

ब्रूहि साच्चिन् यथात्स्वं लम्बन्ति पितरस्तथा ।

तव वाक्यमुदौर्यत्सुतपतन्ति पतन्ति च ॥

नमा सुणः कंपालौ च भिक्षाय त्रृत्पिपासितः ।

अन्य यच्चुकुले गच्छदयस्तु साक्षान्तं वदेत् ।

पञ्च कन्यान्ते हन्ति दश हन्ति नवान्ते ।

शतमध्यान्ते हन्ति सहस्रं पुरुषान्ते ॥

उद्वाहकाले रतिसम्प्रयागी प्राणात्मये सर्वधनापङ्कारे ।

विपञ्च चार्ये अन्तं वदेयुः पञ्चान्तान्याहुरपातकानि ॥

स्वजनस्त्र अष्टे यदिवार्हहेतोः

यक्षाशयेषैव वदन्ति कार्यम् ।

वैश्वदेवादं स्वकुलानपृवर्वान्

स्वर्गस्थितांस्तानपि पातयन्ति ।

इति धानिष्ठे धर्मशास्त्र षोडशोऽध्यायः ॥ १६ ॥

सप्तदशोऽध्यायः ।

ऋगमध्यिन् सचयति अमृतत्वं गच्छति ।

पिता पुत्रस्य जातस्त्र पश्यत्ते जीवतो मुखम् ॥

अनन्ताः पुत्रिणां लोका, नापुव्रत्य लोकोऽस्तीति श्रुयते,  
प्रजाः सत्त्वपुत्रिण इत्थपि श्रापः । प्रजाभिरम्बेस्त्वमृततत्-  
मस्यामित्यपि नियमो भवति ।

पुत्रेण लोकान् जयति पौत्रेणानन्त्यमश्चुते ।

अथ पुत्रस्य पौत्रेण ब्रह्मत्याप्नीति पिष्टपमिति ॥

चेत्रिणः पुत्रो जनयितुः पुत्र इति विवद्यन्ते ।

तत्रीभयथाम्बुदाहरन्ति ।

यद्यन्यो गोषु हृषभो वत्सान् जनयते सुतान् ।

मोमिनामेव ते वत्सा मोर्चं स्वन्दनमोक्षणमिति ॥

अप्रमत्ता रक्षन्तु वैनं मा च क्षेवे परे बौजानि वासौ  
जनयितुः पुत्रो भवति । सम्परायो मोर्चं रेतोऽकुरूत तन्तु-  
मेतमिति ।

बहूनामेकजातानामेकश्चेत् पुत्रवान् नरः ।

सर्वे ते तेन पुत्रेण पुत्रवन्त इति श्रुतिः ॥

बहूनां दादश इव पुत्राः पुराणदृष्टाः स्वयमुत्पादितः  
स्वक्षेवे संस्कृतायां प्रथमः, तदलभे नियुक्तायां क्षेवजोःहितौयः,  
द्वितौयः पुत्रिका विज्ञायते, अभ्राण्डका पुंसः पिण्डलभ्येति  
प्रतिचौनं गच्छति पुत्रत्वम् । श्लोकः ।

अभ्राण्डकां प्रदास्यामि तुभ्यं कन्यामलक्ष्मताम् ।

अस्यां यो जायते पुत्रः स मे पुत्रो भवेदिति ॥

पौनर्भवश्चतुर्थः पुनर्नूः कौमारं भर्त्तारमुत्सृज्यान्यैः स ह  
चरित्वा तस्यैव कुटुम्बमाश्रयति सा पुनर्भूर्भवति या च  
क्षोव पतितमुच्चत वा भर्त्तारमुत्सृज्यान्यैः पतिं विन्दते स्तुते

वा सा पुनभूर्भवति । कानीणः पञ्चमो, या पिण्डग्रहेऽसंख्यता  
कामादुत्पादयेत्तातामहस्य पुत्रो भवतौत्याहुः ।

अथाप्युदाहरन्ति ।

अप्रत्ता दुहिता यस्य पुत्रं विन्दति तुत्यतः ।

पुत्रौ मातामहस्तेन दद्यात् पिण्डं हरेहनमिति ॥

गृढे च गृढोत्पन्नः षष्ठे इत्येते दायादा बान्धवास्तातारो  
महतो भयादित्याहुः । अथादायादास्त्रत्र सहोढे एव प्रथमो  
या गभिणौ संस्कृयते तत्त्वां जातः सहोढः पुत्रो भवति ।  
दत्तकी द्वितीयो यं मातापितरौ दद्याताम् । क्रौतस्तृतीय-  
स्त्रच्छुनःशेफेन व्याख्यातं हरिश्चन्द्रो ह वै राजा सोऽजौगत्तम्भ  
सोपदत्सैः पुत्रं विक्राय्य स्वयं क्रौतवान् । स्वयमुपागत-  
स्त्रतुर्थस्त्रच्छुनःशेफेन व्याख्यातं शुनःशेफो ह वै यूपे नियुक्तो  
देवतास्त्रुष्टव तस्येह देवताः पाशं विमुमुचुस्त्रत्विज  
जञ्जुर्मसेवार्यं पुत्रोऽस्त्विति तानाह न सम्प्रदेते सम्पादया-  
माद्युरेष एव यं कामयेत तस्य पुत्रोऽस्त्विति तस्येह विश्वा-  
मिदो होतासौत् तस्य पुत्रत्वमियाय । अपविहः पञ्चमो यं  
मातापिण्डग्रहामपास्त्रं प्रतिगृह्णीयात् । शूद्रापुत्र एव षष्ठो  
भवतौत्याहुरित्येतेऽदायादा बान्धवाः ।

अथाप्युदाहरन्ति ।

यस्य पूर्वेषां वर्णनां न कश्चिद्दायादः स्यादेते तस्यापहरन्ति ।  
अथ भातृणां दायविभागो हंशं जेष्ठो हरेहवास्त्रस्य चानु-  
सहशमजावयो गृहस्य कनिष्ठस्य काष्ठं गां यवसं गृहोपकरणाणि  
च मध्यमस्य मातुः पारिषेयं स्त्रियो विभजेरन् । यदि ब्राह्मणस्य  
ब्राह्मणीचत्रियावैश्यासु पुत्राः स्युस्त्रं ग्रंथाः पुत्रो

हरैदृ हंशं राजन्यायाः पुत्रः समसितरे विभजेरन्येन चैषां  
स्थयमूतपादितः स्यात् हंशसेव हरैदन्येषान्त्वाश्वमान्तरगताः  
क्लोबीन्नत्पतिताच्च भरणम् । क्लोबीन्नत्ता न्यं प्रेतपद्मौ षण्मासं  
व्रतचारिण्यकारलवणं भुज्ञाना शयौतोर्धं षड्भ्यो मासेभ्योः  
स्नात्वा आद्य यत्ये दत्त्वा विद्याकर्मगुरुर्योनिसम्बन्धान्  
सन्निपात्य पिता भाता वा नियोगं कारयेत् तपसे बोन्नत्ताम-  
वशां व्याधितां वा नियुज्ञात् ज्यायसिमपि षोडशवशां  
नचेदामयाविनौ स्यात् प्राजापत्ये मुहूर्ते पाणिन ग्रहणवदु-  
पचारोऽन्यत्र संखाय वाकपारुष्याहण्डपारुष्याच्च ग्रासाच्छाद-  
नन्दानलेपनेषु प्राग्यामिनौ स्यादनियुक्तायासुतपत्र उत्पाद-  
यियतुः पुत्रो भवतीत्याहुः स्याद्विविधोगिनो दृष्ट्वा लोभन्नास्ति  
नियोगः । प्रायस्वित्तं वाप्युपनियुज्ञगादित्येके । कुमार्यृतुमतौ  
त्रिवर्षाख्युपासीतोर्धं त्रिभ्यो वर्षभ्यः पतिं विन्देत् तुत्यम् ।

अथाप्युदाहरन्ति ।

पितु प्रदानात् तु यदा हि पूर्वं  
कन्यावयो यः समतीत्य दीयते ।  
सा हन्ति दातारमपौच्चमाणा  
कालातिरित्ता गुरुदक्षिणे च ॥  
प्रयच्छेद्वनिकां कन्यामृतुकालभयात् पिता ।  
ऋतुमत्यां हि तिष्ठन्यां दीपः पितरमृच्छति ॥  
यावच्च कन्यामृतवः स्तुशन्ति  
तुत्यैः सकामामभियाच्यमानाम् ।  
भूषणानि तावन्ति इतानि ताभ्याम  
मातापितृभ्यामिति धर्मवादः ॥

अङ्गिर्वाचा च दक्षायां स्मिथेतायो वरो यदि ।

न च मन्त्रोपनीता स्यात् कुमारौ पितुरेव सा ॥

यावच्चेदङ्गता कन्या मन्त्रैर्यदि न संस्कृता ।

अन्यस्मै विधिवहेर्या यथा कन्या तथैव सा ॥

पाणियहे मृते बाला केवलं मन्त्रसंस्कृता ।

सा च त्वच्चतयोनिः स्यात् पुनः संस्कारमईतौति ।

प्रोषितपद्मौ पञ्चवर्षा प्रवसेद्यद्यकामा यथा प्रेतस्य एव च  
वर्त्तितश्चं सात्, एवं पञ्च ब्राह्मणौ प्रजाता, चत्वारि राजन्या  
प्रजाता, द्वोषि वैश्या प्रजाता, हे शूद्रा प्रजाता, अत उच्चं  
समानोदकपिण्डजन्मर्विंगोदायां पूर्वः पूर्वो गरौयान् नखलु  
कुलौने विद्यमाने परगामिनौ स्यात् । यस्य पूर्ववां षष्ठां न  
कर्षिद्वायदः स्यात् सपिण्डाः पुत्रस्तानौया वा तस्म धनं विभेजे-  
रस्तेषामलाभे आचार्यान्तेवासिनौ हरेयातां, तयोरत्ताभे राजा  
हरेत्, न तु ब्राह्मणस्य राजा हरेद् ब्रह्मस्तनु विषं धीरम् ।

न विषं विषमित्वा हुब्र॑ द्वास्त्रं विषमुच्चते ।

विषमेकाकिनं हन्ति ब्रह्मस्त्रं पुत्रपौत्रकमिति ॥

त्रैविद्यसाधुभ्यः संप्रयच्छेदिति ।

इति वासिष्ठे धर्मशास्त्रे सप्तदशोऽध्यायः ॥ १७ ॥

### अष्टादशोऽध्यायः ।

शुद्रेण ब्राह्मणस्यामुत्पत्रस्याञ्छालो भवतीत्याहुः, राजन्यायां  
वैश्यायामन्त्यावसायी । वैश्येन ब्राह्मणस्यामुत्पद्मो रामको  
भवति इत्याहुः, राजन्यायां पुक्षः, राजन्येन ब्राह्मन्यामुत्पद्म  
सूती भवतीत्याहुः ।

अथाप्युदाहरन्ति ।

क्षिक्षोत्पन्नास्तु ये केचित् प्रातिलोम्यगुणाविताः ।  
गुणाचारपरिभ्रंशात् कर्मभिस्तान् विजानीयुरिति ॥  
एकान्तरद्वयन्तरव्यन्तरानुजाता त्राद्वयच्चियवैश्यैर्  
वच्छब्दा निषादा भवन्ति । शूद्रादां पारश्वः पारयन्नव  
जोवन्नेव शवा भवतौत्थाहुः शव इति सूताख्य । एतच्छब्दं  
यच्छूद्रस्तस्माच्छूद्रसमौपे तु नाभ्येतव्यम् ।

अथापि यमगौतान् श्वोकानुदाहरन्ति ।

शमगानमेतत् प्रत्यक्षं ये शूद्राः पापचारिणः ।  
तस्माच्छूद्रसमौपे च नाभ्येतव्यं कदाचन ।  
न शूद्राय मतिं दद्याक्षोच्छिष्टं न हविस्तुतम् ।  
न चास्योपदिशेद्वर्मं यस्तास्य ब्रतमादिशेत् ।  
यस्तास्योपदिशेद्वर्मं यस्तास्य ब्रतमादिशेत् ।  
सोऽसंवृतं तस्मी घोरं सह तेन प्रपद्यत इति ॥  
ब्रणदारे क्षमियस्य सम्भवेत कदाचन ।  
प्राजापत्येन शुद्धेत हिरण्यं गौर्वासो दक्षिण्यति ॥  
नाम्निचित् शूद्रासुपेयात्, क्षणवर्णा सा सरमा इव, न  
धर्मायेति ।

इति वासिष्ठे धर्मशास्त्रेऽष्टादशीध्यायः ॥ १८ ॥

एकोनविंशीऽध्यायः ।

धर्मी राज्ञः पालनं भूतानां तस्मानुष्ठानात् सिद्धिः ।  
भयकारणं द्वापालनं तै एतत् सूखमाहुर्तिं हांसस्तस्मादुग्राहस्य

नैयमिकेषु । पुरोहिते दद्याद विज्ञायते ब्राह्मणः पुरीहिती  
राङ् दधातोति । तस्य भयमपालनादसामर्थ्याच । देशधर्म-  
जातिधर्मकुलधर्मान् सर्वान् वैताननुप्रविश्य राजा चतुरी  
वर्णान् स्थधर्मे स्थापयेत् तेष्वधर्मपरेषु दण्डन्तु देशकाल-  
धर्माधर्मवयोविद्यासानविशेषेदिशेत् । आगमादुष्टाभावात्  
पुष्पफलोपगान्वदेयानि हिंसात्, कर्बणकरणार्थस्तोपहत्या  
गार्हस्यं गार्ज मानोमाने रक्षिते सातां, अधिष्ठानाद्वा  
गौहारसार्थानामस्माच्च मूल्यमात्रं नैहारिकं स्वान्वहामहस्यः  
स्मात्, सम्मानयेदवाहवाहनीयदिगुणकारिणौ स्यात् प्रत्येकं  
प्रयासः पुमान् । शतं वा राङ् वा तदेतप्यर्थाः स्त्रियः  
कराण्डौ मानधारमध्यमाः पादः कार्यापणस्य निरक्तोऽन्तरो  
मानाकरः श्रोत्रियो राजपुमानथ प्रब्रजितवालहृष्टतरुण-  
प्रदाता प्रागामिकाः कुमार्यो मृतापत्यश्च वाहुभ्यामुत्तरं  
शतगुणं दद्याच्चदौकच्चवन शैलोपमाङ्गा निष्कराः स्युस्तुदुप-  
ज्ञोविनो वा दद्युः प्रतिमासमुदाहकरैस्त्वागमयेद्राजनि च प्रेते  
दद्यात् । प्रापञ्चिकं तेन माटृहृत्तिर्व्याख्याता राजमहिष्याः  
पितृश्चमातुखांशजा पितृश्चान् राजा विभृयात् तदभ्यु-  
सान्यांस राजपत्रो ग्रासाच्छादनं लभेन्त् । अनिच्छन्तो वा  
प्रवर्जेरन् छौबोन्नतांशं वापि । मानवं छोकमुदाहर्न्ति ।

न रिक्तकार्षपणमस्ति शुल्कं

न शिल्पहृत्तौ न शिशौ न धन्मे

न भैच्छहृत्तौध न हृतावशी

न श्रोत्रिये प्रवजिते न यज्ञे ॥ इति

स्तेनाभिश्चदुष्टशस्त्रभारिसहोदन्त्रणसम्प्रव्यपदेष्टेष्वे केषां

दण्डोत्सर्गे राजैकरावमुपवसेत् विरात् पुरोहितः क्लन्त्र-  
मदण्डगदण्डने पुरोहितस्त्रिरात्रं वा ।

अथाप्युदाहरन्ति ।

अज्ञादे भूषणा मार्णि पतौ भार्यापत्रारिणी ।

गुरौ शिष्यकु याच्युष स्तेनो राजनि क्लिखषम् ॥

राजभिर्धृतदण्डासु छल्वा पापानि मानवाः ।

निमंलाः स्वगंमायान्ति सन्तः सुकृतिनो यथा ॥

एनोराजानन्त्रच्छत्प्युत्सृजन्तं सक्लिखषम् ।

तच्चेच्च वातयेद्राजा राजधर्मेण दुष्टतौति ॥

राज्ञामन्येषु कार्येषु सद्यशौचं विधौयते ।

तथा तात्यपि नित्यानि काल एवाव कारणमिति ॥

यमगौतच्चाव शोकसुदाहरन्ति ।

नाच दीपोऽस्ति राज्ञां वै व्रतिनां न च मन्त्रिणाम् ।

ऐन्द्रस्थानसुपासौना ब्रह्मभूता हि ते सदेति ॥

इति वासिष्ठे धर्मशास्ते एकोनविंशोऽध्यायः ॥ १८ ॥

### विंशोऽध्यायः ।

यनभिसन्धिक्ते प्रायश्चित्तमपरात्रे सविष्टतेऽप्येके ।

गुरुरावतां शास्त्रा राजा शास्त्रा दुराक्षनाम् ।

इह प्रच्छन्नपापानां शास्त्रा वैवस्ततो यम ॥ इति

तत्र च सूर्याभ्युदयिकः सन्दहस्तिष्ठेत् सावित्रौष्ट जपेदेव  
सूर्याभ्यनिर्मुक्ती रात्रोबासीत । कुन्तखो श्वावदन्तस्तु छर्षं  
द्वादशरात्रं चरित्वा पुनर्निर्विशेत । अथ दिघिषुपतिः छर्षं

दादगराद्र चरित्वा निर्विशेत् । ताच्छैवीपयच्छे हिधिष्ठूपतिः  
क्षच्छातिक्षच्छौ चरित्वा निर्विशेत् । चरणमहरहस्त वस्त्रामो  
ब्रह्माग्नः क्षच्छं दादगराद्रं चरित्वा पुनरूपनीतो वेदमा-  
चार्यात् । गुरुतत्त्वगः सहृष्णुं शिश्रमुतक्षत्वाङ्गलावाधाथ  
टच्छामुखो गच्छेद् यद्रैव प्रतिहन्यात् तत्र तिष्ठेदा  
प्रलयात्मिकालको वा षुताक्षस्तसां सूर्यिं परिष्वजेन्द्ररणामुक्तो  
भवतौति विज्ञायते । आचार्यगुदशिष्यभार्यासु चैवं योनिषु  
च गुर्वीं सखों गुरुसखोऽन्न गत्वा क्षच्छाद्वं चरेत् । एतदेव  
चापडालपतितादभीजनेषु ततः पुनरूपनवनं वषनादौनान्  
निहृतिः ।

मानवस्त्राच श्रीकानुदाहरन्ति ।

वपनं मेखला दण्डो भैक्षचर्या व्रतानि च ।

निवर्त्तन्ते हिजातीनां पुनसंस्कारकर्मणौति ॥

मद्यपाने क्लौवश्वदहारेषु चैवम् । मद्यभाष्टे स्थिता आपो  
षटि क्षिदि हिजोऽर्थवित् । पझोडुम्बरविलपलाशानामुदकं  
पोत्वा विरावेणैव शुध्यति । अभ्यासे सुराया अग्निवर्णां तां  
हिजः पिवेत् । भूषणहस्त वस्त्रामो वाह्निणं हत्वा भूषणहा  
भवत्वविज्ञातस्त्रं गभंम । अविज्ञाता हि गर्भाः पुमांसो  
भवन्ति तस्मात् पंस्कृत्य लुह्यात् लोमानि मृत्योर्जुहोमि  
लोमभिर्मृत्यं वासय इति प्रथमां त्वचं मृत्योर्जुहोमि त्वचा मृत्यं  
वासय इति हितौयां लोहितं मृत्योर्जुहोमि लोहितेन वासय  
इति ढृतौयां त्वचं मृत्योर्जुहोमि तावति मृत्यं वासय इति  
चतेष्वीं मांसानि मृत्यार्जुहोमि मांसैर्मृत्यं वासय इति पञ्चमौ  
मेदेन मृत्योर्जुहोमि मेदसा मृत्युं वासय इति षष्ठीम् अस्यौनि

ज्ञात्योर्जुहोमि अस्मिभिर्मत्यं वासय इति मप्तमीं मज्जानं  
ज्ञात्योर्जुहोमि मज्जभिर्मत्युं वासय इति अष्टमीं राजार्थं  
ब्राह्मणार्थं वा संयामेऽभिमुखमाक्षानं घातर्यत् विरच्छितो  
वापराहः पूतो भवतौति विज्ञायते । द्विरूपं क्षतः कनौयो  
भवतौति ।

तदप्युदाहरन्ति ।

पतितं पतितं त्वक्षा चौरं चौरेति वा पुनः ।

वचसा तुत्यदेषः स्याम्नाथादिदीषतां व्रजेदिति ॥

एवं राजन्यं हत्वाच्छौ वर्षाणि चरेत् षड्बैश्यं त्रोणि शूद्रं  
ब्राह्मणैक्षाक्षेयीं हत्वा सवनगतौ च राजन्य वैश्यौ चाचेयीं  
बृह्यामो रजस्तलाद्यतुक्षातामाक्षेयाहः । अवेती वामपत्तं  
भवतौति चाक्षेयौ । राजन्यहिंसायां वैश्यहिंसायां शूद्रं हत्वा  
संवत्सरम् । ब्राह्मणसुवर्णहरात् प्रकौर्य केशान् राजानमभि-  
धावेत् स्तेनोऽस्मि भोः शास्तु भवतिति तस्मै राजौदुक्षरं  
शस्त्रं दध्यात् तेनाक्षानं प्रमापयेत्परणात् पृतो भवतौति  
विज्ञायते । निष्कालको वा दृताक्षो गोमयाम्निना पादप्रस्तुत्या-  
मानमतिदाहयेत्परणात् पृतो भवतौति विज्ञायते ।

अथाप्युदाहरन्ति ।

पुराकालात् प्रमीतानामानाकविधिकमणाम् ।

पुनारापन्नदेहानामङ्गं भवति तच्छृणु ॥

स्तेनः कुनखौ भवति ग्विवौ भवति ब्रह्महा ।

सुरापः श्वावदन्तस्तु दुष्मर्मा गुरुतत्पगः ॥ इति

षष्ठितैः सम्योगे च ब्राह्मेण यैनेन वा तेभ्यो सकाशा-

आत्रा उपलब्धस्तासां परित्यगस्तैषं न संवमेदुद्दीचीं दिशः  
गत्वानन्नन् संहिताध्ययनमधौयानः पूतो भवतौति विज्ञायते ।

अथाप्युदाहरन्ति ।

शरौरपातनाच्चेव तपसाध्ययनेन च । मुच्यते पापक्षत्-  
पापादानाच्चार्पि प्रमुच्यते ॥ इति विज्ञायते ।

इति वासिष्ठे धर्मशास्त्रे विशोध्यायः ॥ २० ॥

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### एकविंशोऽध्यायः ।

शूद्रस्वेदं ब्राह्मणौमभिगच्छेद्वौरज्ञेवेष्टियत्वा शूद्रमन्नौ  
प्रास्येद्वाच्चास्ताः शिरसि वापनं कारयित्वा सर्पिष्वाभ्यन्ध-  
नन्नां खरमारोप्य महापथमनुवाजयेत् पूता भवतौति  
विज्ञायते । वैश्यस्वेद ब्राह्मणौमभिगच्छेद्वौहितदभैवेष्टियत्वा  
वैश्यमन्नौ प्रास्येद्वाच्चास्ताः शिरसि वापनं कारयित्वा  
सर्पिष्वाभ्यन्ध नन्नां गोरथमारोप्य महापथमनुसंव्राजयेत् पूता  
भवतौति विज्ञायते । राजन्यस्वेदं ब्राह्मणौमभिगच्छर  
पद्मैवेष्टियत्वा राजन्यमन्नौ प्रास्येद्वाच्चास्ताः शिरोवापनं  
कारयित्वा सर्पिष्वाभ्यन्ध नन्नां रक्तखरमारोप्य महापथमनु-  
व्राजयेत् । एवं वैश्ये राजन्यायां शूद्रस राजन्यावैश्ययोर्भूतसा  
भक्त्युरतिवारे त्रिरात्रं यावकं चौरं भृज्ञानाधिशयाना त्रिरात्र  
मम् निक्षगायाः सावित्रप्रष्टशतेन शिरोभिर्वाजुहयात् पूता  
भवतौति विज्ञायते ।

इति वासिष्ठे धर्मशास्त्रे एकविंशोऽध्यायः ॥ २१ ॥

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वसिष्ठसंहिता सम्पूर्णा ।